

The Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION

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Ecclesiastical Affairs.

RELIGIOUS EDUCATION IN PRIMARY DAY-SCHOOLS.

EDUCATION BILLS furnish almost the only newspaper topic of the day. They divide the interest of the public mind with the state of Ireland, and the Land Tenure Bill which Mr. Gladstone is expected to introduce to Parliament. There are now three separate measures before the public for providing legal means of primary education for the labouring classes of this kingdom—one suggested by the Educational League, another by the Educational Union, a third by the Manchester Education Bill Committee, who prepared the Bill brought into Parliament by Messrs. Bruce, Forster, and Algernon Egerton in 1867. We are not about to collate these separate drafts, nor to see in what respects they differ from each other, and in what they hold ground in common. We are anxious only to point out the immense difficulty thrown in the way of the education of those who are unable to educate themselves in this country, by the existence and the claims of a dominant Church Establishment.

The English public is being continually told that education, apart from religion, is shorn of one-half, and that the better half, of its civilising power, and that in order to be morally, as well as intellectually, fruitful, it must be religious. There are, perhaps, not many Englishmen who would not cordially agree to that statement as a general proposition. Certainly, we should not be associated with the objecting minority. Doubtless, it is of vast importance that the great body of the people should be possessed of some rational ideas of their relations to God, and to the life eternal, as well as of their relations to things secular, and to their present state of being. For ourselves, we have never cared to conceal our conviction that even the temporal prospects of that nation are not to be envied in which conscience towards God is not fairly developed.

But in this matter as in many others, it is not the truth of the proposition, but the wise application of it, that requires our consideration and decision. We shall make little or no progress until we get away from the abstract, and fix our attention upon the actual. Now, will any one duly qualified, give to the public a fair description of what "religious education" is, and of what it consists of, in ninety-nine out of every hundred of our public elementary schools?

We have to bear in mind that they are day-schools, and that all the instruction, be it secular or be it sacred, which is given in them, is given in the (say) half-a-dozen school hours of the day, for five days of the week. How much of this, we may ask, is *religious instruction*? We do not ask what ought to be, but what is; nor what is in exceptional cases, but in average cases. Speaking of general practice, in the State-supported schools is an hour a day spent in teaching religion? Nay, with regard to a large number of such schools, can it be truly alleged that more than an hour or so a week is thus employed?

Well, of what kind is the religious teaching upon which such stress is laid by the friends of the denominational system? Of what kind is it, for instance, in most of our national schools? The answer is, creeds, collects, catechism, hymns, Bible-history. We have nothing to say against any of them; but this, we think, we may be permitted to aver, that, albeit in our childhood we had our due share of this kind of religious teaching, our recollection of the effect of it amounts to this, that it was nothing more than a cram of words in the memory, without intelligible meaning to the understanding, and, assuredly, without the smallest perceptible power upon the conscience. Yet this is what is usually meant by what is called "religious teaching" in connection with popular education. It very seldom amounts to more. In a very large number of elementary schools it does not amount to so much. But it is about this, and about this only, that popular educationists are divided. After all the frequent and grand discussions, the earnest and pious protests, the well-written and eloquent papers, that have set forth the necessity of combining religion with education—notwithstanding all the obstinacy with which the principle has been adhered to, and the heat with which it is sometimes enforced, the actual upshot, for the most part, is, in a religious point of view, utterly contemptible, and for any influence it can have upon the conscience, or the religious life of the children to whom it is administered, it can only be regarded as "a beggarly account of empty boxes."

We believe that good men of all parties delude themselves and one another by mere words in this matter. We are quite convinced that if the whole subject could but be looked at in a practical light, and quite apart from considerations springing out of sectarian sympathies, no man of intelligence who is thoroughly acquainted with the facts relating to the question, would estimate at the smallest value the formative influence of the religious teaching given to pupils in public schools upon their future character. We never yet heard of an instance, though we would not undertake to affirm that rare instances may not be discovered, in which Christian life, developed in maturer years, has been traced back to seeds sown in the heart by the routine religious instruction given at an elementary day-school. The question in this shape is not worth a thought, nor is it in this shape that it excites such keen controversial interest. The fact is, education has been used, to some extent, by both parties, but to an immensely predominant extent by the clergy of the Established Church, as the strongest and most trustworthy instrument in achieving the ends of denominationalism. And the narrowness of the result is

concealed, as far as possible, by substituting the term, and the idea, of religion for that which, called by its own name, is nothing but the rankest sectarianism.

The question between the Unionists and the Leagueists, broadly stated, is this,—Shall the education of the labouring poor be principally managed by the clergy or by the laity, and with a view chiefly to clerical or to lay ends? That is the substantial question for discussion before the people of England at the present moment. There can be no doubt that the working classes look at it in this light. We may state our conviction that the communities distinctively designated Nonconformists look at it also in the same light. It is a matter of notoriety that the Methodist bodies have begun to contemplate it under a similar aspect. None of them, not even the working men who hold themselves aloof from all existing religious organisations, treat as beneath their notice the association of religion with education. But most of them see clearly that what is called the religious education of our primary day schools is but a Shibboleth of party, and a far more convenient stepping-stone to sacerdotal exclusiveness, than a fruitful means of culture for the conscience. Nor are any of them disposed to look with much confidence upon legal provisions proposed to be made for the protection of either scholars or parents from priestly intolerance. What passes under the designation of the Conscience Clause in reference to this question is well understood to be "a delusion, a mockery, and a snare." In all our rural districts in which there is but a single school, and that school managed by the clergyman, the notion of any village tradesman or labourer expressing in writing a conscientious objection to allow his children to be spiritually manipulated by the State-authorised and supported pastor of the parish, is perfectly ridiculous; or, if even in any case, Hodge and his wife should dare to face the clergyman and the squire in any such matter, and demand exemption for their child from Catechism or Creed, who is not well aware that the child will have to live the life of a boy-martyr, and that he will earnestly desire, after a very short trial, to be put upon a footing with his schoolmates in all manner of instruction given at the school? The conclusion may be taken for granted that nothing like educational freedom can be established as long as a State-Church exists, and that any attempt to impart it by means of conscience clauses, more or less stringent, though it may mislead those who are ignorant of the system, will delude none who have a practical knowledge of its working.

ECCLESIASTICAL NOTES.

HAVING referred in our last number to the position of the Conference Methodists with respect to National Education, we are glad to refer our readers to some expressions of opinion upon this subject which are to be found in our Ecclesiastical Intelligence. We direct attention especially to the speech of Rev. H. W. Holland at Bilton, in which a very broad ground was taken as to the rights of the people, in opposition to the rights, so called, of the sects. Mr. Holland advocated the entire abandonment of the denominational system, "and the formation of a national system which should incorporate within itself the denominational schools." He went on to say that he had no sympathy with the Manchester

Union, and then referred to the influence of the Established Church :—

Much (he remarked) had been said about the help which Methodists gave to the Church of England. Whatever that Church had hitherto done, he had no hesitation in saying now that the Church of Rome had no better friend in England than the High Church party belonging to the Establishment. If they went on with this denominational system they would be giving large advantages to the Church of England, for the Establishment must have the lion's share of a denominational system.

Mr. Holland went on to ask if the people were prepared to hand over millions of money and children to the Church, to be by that Church, in too many instances, prepared for ultimate adhesion to the Church of Rome? He afterwards referred to the manner in which Methodist children were treated in country districts by the clergy, and asked whether they were going to strengthen such tyranny? "We will not stand it," he said, amid loud applause. Having made further remarks in the same direction—for the character of which we refer our readers to our report—Mr. Holland sat down with loud applause from a sympathising Methodist audience.

We gather one reason of this applause from a letter which appeared in the *Daily News* of Monday, from Mr. Olver, Secretary of the Wesleyan Education Committee. We quote a part of this letter at length, first, because of its intrinsic importance, and secondly, because of its relative value as a testimony against the action of the Established Church in the rural districts. Mr. Olver makes the following official statement, the *italics* being our own :—

I will add a few words as to the present state of the Methodist body ecclesiastical upon the whole question. Its views, as expressed up to the time of the last Conference, may be fairly put in the following extract from the Wesleyan Education Report for 1868 :—"Much remains to be learnt, and yet more to be done, before the educational requirements of the country can be met. That a large proportion of the children who should be at school are not found there, is a fact beyond contradiction. Schools of the ordinary type may be provided in abundance, and the accommodation which is yet unoccupied may be largely increased. Private or organised charity, and the enforcement of the principle of 'Denison's Act,' may aid the willing poor. The extension of legislation in the direction of the 'Factory Acts' may compel unwilling parents to grant their children some opportunities for learning. But beyond and below all these, there will remain a large and increasing number for whom all, if anything, must be found—schools, fees, clothing, food, and home. Their case can be met only by a multiplication of reformatory, industrial, and union schools." But these words of yesterday must not be accepted without question as the language of to-day. A deep and widely pervasive change in the mind of the Methodist Church has become manifest. It must not be supposed that this change has taken place suddenly. It has been a thing at first of very gradual, but recently of rapid growth. Complaints from all parts of the country against the practical working of the present system, especially in the hands of the clergy, have from year to year marked and hastened its progress. Yet it might still have been a force pent up and undeveloped had it not been for recent proposals for legislation. The start into existence of the "League" awakened a certain sympathy and challenged an unexpressed approval. But the circumstances attending the meeting of the Manchester Union were too much for the long-tried patience of many. The stream has burst forth, and never more can be regathered to the silence of the hidden source. Main principles are unchanged. Methodists still recognise the Holy Scripture as the basis of moral teaching, and the religion of Christ as the only safe foundation for individual or social life. All would say that no child is prepared for life who has not come under the influence of religious truth, and none would willingly leave any child without a truly religious education. By these principles they unchangingly abide. But confidence in the Established Church has been shaken to its foundation. If the many amongst its clergy who are faithful to liberty and to Protestantism could be separated from the many who subordinate freedom and truth to the priestly theories of Anglicanism and Romanism, then co-operation might yet be possible. This cannot be, and the result is a strong and wide-spread conviction that, taking the country as a whole, the advantages resulting from the denominational system, especially if it is to be extended, are most seriously counterbalanced by its disadvantages. Two things must be secured, instruction and freedom in the village and in the town, and this for all. At present it does not appear that anything will be allowed to stand in the way of these. Many things are possible which are by no means probable. So it is possible that a basis of compromise more conservative than Messrs. Bruce and Forster's Bill might be accepted by the Methodist Church. The rumoured obstructiveness of the National Society is not increasing the probability.

The result of the whole of this is that the clergy, with their combined intolerance and stupidity, are fast converting the Methodists into very pronounced Dissenters, and that, in the Education question, we have allies in a quarter where we least looked to find them. However, here they are, and the man who has the power can undoubtedly utilise them. The reflection, however, naturally occurs that the educational party whom the Methodists have deserted must be in a very bad condition indeed.

We regret to have given, in the Ecclesiastical Intelligence of our last number, the impression that the Mayor of Southampton, who, as Mayor, attended with the corporation the "Above Bar" Chapel on a previous Sunday, was a Dissenter. We are now

informed not only that Mr. Perkins is a Churchman, but that there is only one Dissenter in the whole corporation, and that that single Dissenter did not accompany the Mayor on the occasion referred to. The *Southampton Times* refers to this fact in very appropriate language. It says :—

The visit of the Corporation to the Above Bar Chapel on Sunday last was a gratifying illustration of the growth of that spirit of religious freedom and toleration which now happily influences the administration of our public and national affairs. A few years ago it would have been simply impossible; and even at the present time it is more than doubtful whether any other mayor than Mr. Alderman Perkins—himself a Churchman and presiding over an avowedly "conforming" corporation—would have had the boldness and courage to carry out the idea. It was peculiarly pleasing to observe, however, that many gentlemen connected with that body, who are well known for their attachment to the Established Church, gave practical proof of the liberality of feeling which animates them by responding to the invitation of the mayor and joining with him in the public worship of a Nonconforming community. All honour, we say, to them for so doing. Southampton has set an example which reflects the highest credit upon its chief magistrate and upon those members of the corporate body who so cordially acceded to his proposal.

If this kind of thing should go on, some persons might begin to ask, in what Dissent consists? Most unquestionably the Mayor and Corporation of Southampton—Churchmen as they are—have done officially all that lies in their power towards the removal of any ecclesiastical or social barrier that may separate the Churchmen and Nonconformists of a provincial town. In other words, they have, consciously or unconsciously, taken a very decisive step to express their conviction respecting the unnatural union of Church and State in England.

It is long since we heard of an accusation of heresy in Scotland, where heresy is treated as poison is amongst other people. We are therefore surprised, if not refreshed, to understand from the *Glasgow Mail* of Monday that the Rev. George Gilfillan, of Dundee, has been indicted by Dr. Johnstone, of Edinburgh, upon this point. The *Mail* gives a report of Mr. Gilfillan's sermon last Sunday morning, which dealt at considerable length with the subject. It would appear that the charge consists, amongst other things, in the fact that Mr. Gilfillan has at some time or other asserted his disbelief in the damnation of non-elect infants and the creation of the world in six literal days. Mr. Gilfillan defended himself in a very dignified manner, asserting, as it might be expected that he would, his liberty of conscience against any Presbytery. The charge, however, is formally made, and Mr. Gilfillan may have formally to defend himself. If so, we have little doubt that he will have with him the sympathy of all Christian ministers in the south.

It is satisfactory to know that the Committee of the Free Church in Ireland appointed to draft a constitution for that Church is now sitting, and that sub-committees have been already appointed to deal with the following subjects :—

The preamble and declaration of fundamental principles which should be prefixed to the draft constitution of the Church. 2. The preparation of standing orders to be submitted to the general convention. 3. The constitution and functions of the representative body of the Church, and the nature of the charter which is to be sought for it, and the relations to be established between it and the general synod. 4. The general constitution of the Church in general and diocesan synods and parishes, with their respective organisations, functions, and powers. 5. Finance, with all matters relating to a sustentation fund, communion, and Church property. 6. The election of bishops, and the appointment of ministers to cures. 7. The establishment of diocesan courts, and of courts of final appeal, with all matters of judicature.

These subjects cover, as far as we can see, the whole ground of free Episcopalianism. We have not the smallest doubt that they will be satisfactorily dealt with. Given right Christian feeling in the members of the Church and proper objects to pursue, and the result is sure to be in substantial accordance with the spirit of the Christian religion.

BISHOP TEMPLE ON FAITH AND REASON.

The Bishop of Exeter preached on Sunday morning in St. Andrew's Church, Plymouth, in aid of the National Schools of the parish, taking his text from the 20th verse of the 14th chapter of the first epistle to the Corinthians, "Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men." His lordship drew the attention of his audience to the undeniable fact that it was the intention of our Lord that His disciples should not only obey the commands contained in the revelation of the New Testament, but that they should do their utmost to understand them—that they should not simply give a blind obedience, such as might be required from those who had no intelligence, but that they should always know the reason why they were to obey the principles to which they were subjected. His lordship continued :—

Throughout the New Testament this is sometimes asserted, always implied. It is quite possible that our hearts may be stirred, that our prayers may be lifted up towards heaven, while we may be far indeed from comprehending the greatness of the revelation which God

has made. And not only is this possible, it is quite inevitable. We cannot understand the whole compass of God's spiritual message—everything that we find revealed. We must even to the last confess that there is a great deal that passes the limits of human intelligence in what God has declared to us. If we cannot understand the whole scope of the teaching that comes down from heaven, yet at any rate we must do our best to do so. We shall be able to comprehend it as far as the human intellect can; and we must not neglect to cultivate the faculty which God has put in us to be used for His service. When the Pharisees found fault with Him because He taught that washing hands, cups, and brazen vessels was practically of very little importance, and when our Lord's own disciples seemed to feel that there was some force in what the Pharisees said, He says to them "Are ye so without understanding also?" He speaks as if their own ordinary understanding ought to have been enough to teach them that it is not that which "goeth into the mouth which defileth a man, but that which cometh out of it." If a man is simply to do just what he is told, and there is nothing else for him but bare and literal obedience, what is the use of reasoning with him at all? So far from saying that men are bound to believe just what they are told, St. Paul, apostle as he was, and inspired to communicate the Gospel message, yet tells the Colossians that he does not claim dominion over their faith. We might have thought that surely an apostle, inspired directly by God's Holy Spirit, might have required that his converts should simply listen and learn whilst he taught—that he would simply say, "This is God's truth, and you are to believe it"; but there is nothing of the kind. He says, "Not that we have dominion over your faith," plainly implying that the faith which he expected his converts to give him was not a blind, unreasoning faith, but a conviction of the soul, which was to come from within, and not merely from without. And so elsewhere he distinctly contemplates that there might be some among them who were unable to accept his teaching; and instead of saying, "You are to submit because I say it, I, an apostle of the Lord Jesus," he tells them, that if they do not yet see it, the time will come when they will, for God will reveal it. The fact is, that if we compare the message in the New Testament with the message in the Old, we can see that there is just this marked difference between them: that in the New Testament it is plainly implied that each man's own conscience is to be alive and at work; that God will write His will upon the hearts of His people; that ministers of the Gospel are not simply to deliver a message which they are to receive without understanding, but one of which they themselves are to be the judges. They are to see for themselves whether they can accept it or not. It is not, in the true sense of the word, belief at all if a man professes to believe, when in reality he is only submitting. It is the duty of the ministers to declare the whole counsel of God. It is the duty of the people to endeavour to understand it, and having understood it, to accept it. In fact, this is the very nature of what we call faith. Faith doesn't mean that you are simply to believe what you are told. Faith means that you are to have within yourselves a witness of the truth, and so it is said that faith is the evidence of things not seen—it is the seeing of that which cannot be seen by any ordinary eyes. Faith, in other words, must be its own evidence. You believe because you find it written within your own souls; because the voice within you answers to the message; and you find that when you hear the message of the Gospel plainly delivered, your conscience replies from within yourselves that the message is the truth of God. This is faith, and it is because the Christian is thus required to use his own conscience, his own understanding, that in the New Testament we hear so little of the law of God and so much of faith, so that it may be said that all the praises which under the old dispensation were given to the law are in the New Testament given to faith. We call ourselves Protestants, by which we imply that we lay especial stress upon this great truth, upon the duty of every Christian to use his own individual conscience. Are men to declare in still more emphatic words than it was declared before the Reformation that every individual Christian to the best of his ability ought to make himself master of the great message that God has delivered; and that he ought to accept it from internal conviction, because in his conscience he believes it to be true? In various ways this has been declared since the Reformation by all those Christians that have taken the name of Protestant, sometimes by insisting upon the right of private judgment, sometimes by insisting upon what is called liberty of conscience. What lays at the root of it is always this: that every man must really use the faculty of his own understanding in the service of his God, that no one has a right to give up the use of his understanding, nor has any man a right to require another man not to understand; but that, on the contrary, it is our duty to see that our people should be able, not only to hear the truth, but to understand it also.

His lordship then pointed out the application of his remarks, and made an appeal on behalf of the National schools.

THE REV. GEORGE GILFILLAN ON EDUCATION AND THE WESTMINSTER CONFESSION.

On Sunday evening week, the Rev. George Gilfillan, of Dundee, in the course of his sermon spoke at some length on the education question. He said that the more he looked into the matter the more favourable he felt to a secular system of education in schools. "Let religion," he said, "be taught if men wish it. But let it be taught at home, if parents have time and abilities for the task. I do not remember getting a single serious impression at school, or at college, or even at the divinity hall, that could be compared for a moment to the feelings started on a Sabbath evening under my paternal and maternal roof. If parents have not time or talents to teach their children, there are Sabbath-schools open, or in ordinary day-schools there may be an hour appropriated to the reading of the Bible and elementary religious instruction." Mr. Gilfillan said he thought the Shorter Catechism should be excluded from schools. "It deals with subjects far above the

comprehension of children, and it deals with these subjects in too abstract and too dogmatic a way. It calls itself the Shorter Catechism; but it is, in fact, a rather long system of ultra Calvinistic divinity, and that long system of divinity is crammed down the throats of young children whether they will or no. One out of two results is the consequence. Either the boy gets disgusted altogether with the religion which he is led to approach with terror and the *tawse*, or he gets prejudiced for life in favour of the special dogmas thus taught—a prejudice most pernicious to after inquiry, and to the formation of broad eclectic views." The Bible, he thought, should be read in schools, but read in parts and extracts only.

Notice of motion has been given in the Edinburgh United Presbytery, by Dr. Johnstone, calling attention to certain published statements by the Rev. George Gilfillan, of Dundee, in which he had asserted that the Confession of Faith and Shorter Catechism contained many blunders in Scriptural interpretation, in natural and mental philosophy, and in theological doctrine. Feeling the difficulty of reconciling these statements with Mr. Gilfillan's honesty in giving his adherence to the Confession of Faith, the motion proposed that the Presbytery should communicate with the Presbytery of Dundee, and request them to take action in the matter. The motion is to be brought forward for consideration at the next meeting of Presbytery.

At the close of the forenoon service on Sunday, the Rev. George Gilfillan made a statement to his congregation with reference to this charge of heresy. He claimed for himself that he held all the vital doctrines of Christianity, such as the existence of God, the Trinity, the divinity of Christ, the atonement, &c.; but admitted there were certain doctrines in the Confession, such as the eternal reprobation, the damnation of non-elect infants, and the creation of the world in six literal days, to which he could not subscribe. But he was not, he said, singular in denying these statements. Dr. William Anderson, in the Presbytery of Glasgow, and Dr. Peddie, in the Presbytery of Edinburgh, had each avowed their dissatisfaction with portions of these venerable documents. Why, then, he asked, should he be pounced upon, and forced to plead, while these other offenders were allowed to go unpunished? It was proposed to institute inquisitorial proceedings, and to ask him to point out the doctrines in the Confession, besides those stated in his book, to which he took exception. That he would not do. Racks or dry-pans were not used now-a-days, but no moral rack or spiritual dry-pan should ever wring from him a word beyond what he said in his book. He denied that he charged any of the ministers of the Church with dishonesty. He believed there were many ministers who had scarcely travelled beyond the Confession of Faith. Others who signed it as honestly as they had found that some things in it were not true, and said so, and yet they honestly continue members of the Church.

THE WESLEYANS AND THE EDUCATION QUESTION.

An annual educational meeting was held in the new commodious schoolroom connected with the Wesleyan Methodist Chapel, Bilston, on Tuesday evening. The Rev. John Wetherill, Bilston, presided, and the audience numbered several hundreds. Mr. BENJAMIN BEEBE, secretary, read a report. The document showed that the Wesleyan Sunday and day-schools at Bilston were alike in a prosperous condition.

The Rev. H. W. HOLLAND, who was loudly cheered, reminded the meeting that at the last Conference a committee was appointed to consider the question of primary education. That committee met in London, and sat three days, but no report of its deliberations took place either in the *Watchman* or the *Methodist Recorder*. (Shame.) It has not been customary for the Wesleyans to give reports in such circumstances, nor did he suppose that Mr. Bright would be at liberty to tell the Birmingham people what had been the private deliberations of the Government on the education question. But the committee simply adjourned, and after it had sat again probably some decision would be come to, and the issue be made known. At one time he felt inclined to join the Birmingham League, and so many of his ministerial brethren felt; but inasmuch as he was a member of the Conference Committee, he thought that he ought not at present to take any side. Some of the members, however, had not so acted. Dr. Rigg and the Education Secretary had joined the Manchester Union; and Dr. Osborn had also expressed himself very decidedly. If, therefore, these men "said their say," and the *Watchman*, which was virtually the organ on this question of Drs. Rigg and Osborn and their party, likewise "said its say," he thought that he too might have his "little say." (Hear, hear.) If he should be called to account, then let these be called to account. The *Watchman* and the *Methodist Magazine* now intimated that the committee should not again meet until there was a bill before the House; but, if he were a member of the Government, he would take care that no bill should be brought in until the Methodists had spoken out. (Applause.) This was not political neutrality, and was serving the other side. The committee ought to be called together before the new bill was brought in, because the question was a national one. It was a painful position for the Methodist people to be put in, that at such a time their loyalty to Methodism should seem to require them to remain silent, notwithstanding that the Roman Catholics, the Congregationalists, the Baptists, the Church of England, the trades unions, and others, had all spoken out.

Not only, however, was a question a national one, it was also a religious, a social, and a commercial question. In all these temporal regards he thought that the Wesleyan Methodist people ought to speak out (Applause.) If the Methodists remain silent they might harass the Government by objecting to clauses that would not perhaps have been introduced if they had said what they wanted. (Hear, hear.) It was unfair to any Government, when a great national question was to be brought forward, that those who might bring much influence to bear upon its destiny should remain silent when that measure was being prepared. (Applause.) On all these grounds he advocated an early reassembling of the Conference Committee. (Hear, hear.) The speaker then went into the history of the denominational system of education. The Methodists were working upon this system when the Birmingham League and the Manchester Union both began, and he was glad they did begin, for he desired all sides to have fair play. When this happened the Methodists found them in a position from which he feared they would not escape without some damage. For himself, he advocated the entire abandonment of the denominational system, and the formation of a national system, which should incorporate within itself the denominational schools, consistently with the rights and free will of the proprietors, and in accordance with the claims of conscience and the rights of vested interests. He had no sympathy with the Manchester Union. If he were driven to decide between the Union and the League, he should not hesitate for a single moment to join the Birmingham League. (Applause.) The Manchester Union told them what the denominational system had done, but it did not tell them what it left undone. It might be replied that the denominational system did not profess to educate the whole nation. Then if it did not it was high time that it stood out of the way, and allowed the nation to educate itself. (Applause.) Much had been said about the help which Methodists gave to the Church of England. Whatever that Church had hitherto done, he had no hesitation in saying now that the Church of Rome had no better friend in England than the High-Church party belonging to the Establishment of this realm. (Applause.) If they went on with this denominational system, they would be giving large advantages to the Church of England, for the Establishment must have the lion's share of a denominational system. He asked the Methodists of Bilston if, for the sake of a few parson day-schools, they were prepared to hand over millions of money, and millions of children, to the Church of England, to be by that Church, in too many instances, prepared for ultimate adhesion to the Church of Rome? Would they do it? ("No, no," and cheers.) If they did they would give her the whip-hand; and when the separation of Church and State had come about, and the race of equality had begun, they would deserve the whipping which they would get. (Laughter and applause.) The address of the last Conference showed how impediments were thrown in the way of Methodist schools by the action of strong Church of England partisans; and he read a letter, for the facts of which he vouches, in which a clergyman in a village where nearly all the property belonged to one man threatened the loss of employment and expulsion from their dwelling-houses if the parents continued to send their children to the Methodist school, although it had existed for many years. (Shame.) Were the Methodists of this country going to strengthen such tyranny? (No.) Would they not in the manufacturing districts throw their strong arm around the neck of their weak agricultural brethren, and say, "In the name of free England, we will not stand it?" (Loud applause.) Then there was the difficulty of Popery. A denominational system would be helpful to Popery. Hence the leading Roman Catholic hierarchy in the country attached themselves to the Manchester Union. He would never rest until the denominational system was overturned, and in its stead there was a national system fair to all and partial and preferential to none. (Applause.) He would not have the Methodist vessel merely a tender to the Church of England. No, she must be an independent vessel, as she deserved to be. (Applause.) The difficulties in the way of a national system were more sentimental than otherwise. It might be a source of regret to give up the day-schools, but a fair and equitable arrangement might be made for the transfer of denominational property to a national system. (Hear, hear.) If they asked what his national system should be, he replied—a system which was compulsory and free, paid for by local rates and Parliamentary grants, and with provision for separate religious education. (Hear, hear.) After contending for a compulsory system, he combated the advocacy of the Manchester Union, that those who could not afford to pay for their education should be assisted out of the poor rates. They had too many poor-rates already, and the pauper spirit was too widely disseminated. On every ground let that spirit be kept out of the schools. There must be a free system, paid for by rate and national grant, so that scholars of all grades might stand upon the same level. To the upper and middle classes the educational rate should be pretty much confined, for already those classes had the lion's share of the educational institutions of the country. The religious teaching should be separately provided for. The schoolmaster should not be a priest. Dr. Osborn, in his speech at Westminster, ridiculed the reading of a chapter in the Bible without note or comment as enough to satisfy the Methodists, or the nation. He (the speaker) did not, however, think the reading of a chapter without comment a subject to be ridiculed. When they did it in their churches or in their families did they ridicule it? The churches

should have access to their separate children, and teachers be allowed to come to the schools at certain hours, and taking them into separate rooms, urge them to give their hearts to God. (Applause.) It was no part of the duty of the Christian Church to teach writing and arithmetic. Jesus Christ did not teach arithmetic, and His apostles held no classes for geography. The duty of the Church was to teach religion. As a matter of compassion, the Church had deviated from its work to give secular instruction to those who would otherwise have had no education at all. But the best thing the denominational system had done was to prepare the way for a national system. The nation must now educate itself, and the denominations, released from this secular work, must go on with their own religious work. To take State money to teach religion in schools partook of the essence of the vice of concurrent endowment. The Episcopalian, the Roman Catholic, the Wesleyan, the Dissenter, and the infidel, all paid their money into the Imperial treasury, then they all, except the infidel, took some of this money to their own religion. So the Catholic paid to have Methodism taught, the Dissenter paid to have Episcopalianism taught, and thus they all paid their money to have a form of religion taught in which they did not believe. But the infidel was the worst off; for he was obliged to pay for the teaching of all the religions, while he did not believe in one of them. The denominational system must be disendowed and disestablished in England, because it was a system of concurrent endowment. Let every man pay for the teaching of his own religion, and let him not be compelled to pay for the teaching of a religion in which he did not believe. Some might have confidence in the bishops when the question came before the House of Lords, but he had none. When the Irish Church Bill was before the Upper House, seven bishops, including two archbishops, voted for the endowment of Popery in Ireland, and he believed that if, when the education question was before the House of Lords, the bishops found that they could not keep their endowments in the shape of denominational education in England, without giving to Ireland the denominational system, they would vote for the endowment of Popery again. If the bishops were of any use at all in the House of Lords, they were of use for the defence of the Protestant religion, but if they betrayed that, they should be swept out of the House of Lords, and made to stay at home in their dioceses to look after their flocks. He appealed to the Wesleyans to seek for the fusion of the denominational into a national system. He hoped that every district meeting would send its memorial to the Conference, and that all the June quarterly meetings would do the same. Their own day-school teachers also ought to meet and express their convictions. Some seventy of them had met in the Manchester district, and the majority of them were in favour of an unsectarian and compulsory system of education. He called upon the Dissenters to raise the standard of national education, and hoped they would not allow themselves to be led by Mr. Edward Baines, M.P. The influence of that gentleman had been injurious to the Dissenters. Many years ago he kept them out of participation in Government grants for education, and now he was doing his best to lead them into concurrent endowment, and playing into the hands of the Church of England, by his recommendation of the Manchester Union in his Headingley letter. Logically, Mr. Baines ought to be a member of the Church of England, and he (Mr. Holland) did not think that two out of every ten Dissenters would submit to be led by Mr. Baines on the education question. Mr. Holland appealed to all Liberal Churchmen to give in their adhesion to a national system, which would educate the whole nation—which would be fair to all, and partial to none. After further advocating his system, the speaker concluded amidst enthusiastic cheering.

The customary compliments closed the meeting.

THE ECUMENICAL COUNCIL AT ROME.

The second public sitting of the Council was held on the 6th, Epiphany Day. The number of persons present was considerably smaller, and it was opened with less ceremony than on the previous occasion. The labours of the Council in reference to questions of dogma had not made sufficient progress to allow of any decree being promulgated. After mass had been celebrated, every prelate presented to the Pope a written profession of the Catholic faith in accordance with the formula laid down by Pope Pius IV. The ceremony was first gone through by the Pope, who made it in his own name. It was then read by Bishop Fabriano in the name of the other Fathers, each of whom took the oath in his own language on the Gospel. The Pope then bestowed his benediction. A letter from a correspondent of the *Times*, written a few days previously, throws some light on this event. He says:—

At the Council of Florence a confession was drawn up for the purpose of satisfying the Greeks, by whom it was accepted. As such, it must be supposed to have contained as little of the purely Roman element as any confession accepted by the Pope possibly could. There is, however, much obscurity attaching to this confession, which has been allowed to drop out of sight, so as to be forgotten for all but special students. Why, then, should Pius IX. elect to have it brought out on this occasion? This is a curious story, and very suggestive of the acts of this ingenuous place. The text of this confession, as originally composed for the sake of getting the Greeks to come into union, spoke not of the supremacy, but only of the primacy of the Pope. Some years later, however, when the political aspect of affairs was changed, this confession came out in another version, with an interpolation implying not only the recognition

of the Pope's peculiar claims, but also their recognition by all councils; in other words, implying a confirmation by the early councils of the spurious pretensions resting on mediæval forgeries. This confirmation, with its interpolation, I have reason to know Pius IX. intends to have recited next Thursday at the public session, and the idea is one that has been entertained for months, though in the deepest secrecy.

There is nothing now, says another correspondent of the same paper, but to look forward to February 2, the Feast of the Purification, or Candlemas Day, as we used to call it; unless, indeed, the Fathers should be educated in sufficient time to use the Feast of the Chair of St. Peter, on the 18th of this month, for some great act corresponding to the special significance of that occasion.

The Committee on Matters of Faith held their first sitting on Saturday. Cardinal Bizzani has been appointed President of the Committee on Regular Orders.

According to the Roman correspondent of the *Mémorial Diplomatique*, who says he has derived his information from the best authority, there is to be a compromise between the partisans and the opponents of the infallibility of the Pope. Instead of decreeing without reservation that his Holiness is infallible, and compelling adhesion to the dogma under pain of excommunication, it is proposed to restrict the infallibility to matters purely religious; and belief even in this is not to be rigorously exacted. The Council will merely proclaim that it is important, for the unity and good government of the Church, to believe that the Holy Father cannot be mistaken when he pronounces upon matters of faith; this will be a simple recommendation without any penal sanction. It is expected by these means to disarm the resistance of the opposing prelates, and satisfy the various Governments by leaving untouched the relations between the Church and the State. The latest report relative to infallibility is that the dogma is to be "affirmed," but not "dogmatized."

Some of the Fathers of the Council belonging to the Ultramontane fraction have drawn up and signed a petition to the Pope maintaining the opportuneness of defining the dogma of the personal infallibility of the Pope. Their intention would appear to be to force this dogma upon the Council and upon the Pope himself. It is doubtful, however, whether 100 out of the 750 members of the Assembly can be induced to sign the petition. It is, moreover, ascertained that the Pope will not allow this question to be raised in the Council unless it is certain to obtain relative unanimity of support from the assembled Fathers. It is believed, therefore, that the petition will be received by the Pope only as an act of homage.

The correspondent of the *Pall Mall Gazette* writes:—"The Jesuits have met the attacks of the Opposition by a cry in the streets; and on New Year's Eve an organised mob greeted the Pope on his way to the annual celebration at the Church of Gesù with frantic shouts of 'Long live the infallible Pope!' The Holy Father was much impressed by this demonstration, which he looks upon as indicating that the dogma of infallibility is in favour with the laity, and whatever hesitation he felt seems now to have vanished. At the same time he is fully warned as to the difficulty in the way of carrying out his designs. Besides the 'memorandum' from the opposition bishops, urging the inopportuneness of a discussion of the dogma, he has received from Cardinal Schwarzenberg an address, bearing the title of 'Desiderata Clericorum Germanicorum,' which declares that the German clergy cannot accept the definition of infallibility. An address to the same effect from the emigrant clergy of Poland has been presented to the Holy Father by the only Russo-Polish prelate who has been able to make his way to Rome, Monsignor Sasnowski, administrator of the diocese of Lublin. The Polish clergy even urge the Pope to take advantage of the presence of the Council to surrender the temporal power, a suggestion which is not likely to conciliate the Holy Father, and to which the present feeling of even liberal Catholics is opposed, as the temporal power is regarded as the only possible security for the independence of the Holy See."

Great indignation is expressed by the Opposition bishops at Monsignor Nardi's last attack in the *Osservatore Cattolico* of Milan, containing the following passage:—

There is a party which—it is useless to disguise it—is guided by that "prudence" which is so strongly denounced by the Apostle. I wish to believe that these bishops act in good faith, but it is such a good faith as destroys the conscience and damns the soul. We see that Jesus Christ would not make terms with the Pharisees and the wicked priests of the law of Moses, but unmasked them to the multitude from whom they exacted veneration. Follow, then, the example of Christ—call bread, bread, and give the name of prudence of hell to that which seeks to reconcile what is irreconcilable—the maxims of the world and those of the Church.

Monsignor Dupanloup is preparing a pamphlet which is to unmask Monsignor Nardi and the priests who are managing the Council.

Some particulars of the debates that have taken place in the Council are given by the correspondents of the London journals. On the 28th the following section relative to rationalism was discussed:—"Without Divine revelation human reason can never arrive at the cognisance of salutary truth; the theological teaching conformable to the constant traditions of the Church and sanctioned by the Holy See, is the sole correct announcement of salutary truth, which all Christians are bound to accept; therefore, all theories and opinions founded upon science or criticism, which are opposed to that interpretation of truth, must be rejected and condemned." Fourteen "Fathers" (says the *Daily News* correspondent) gave in their names as desiring to speak on

this subject, and all in opposition to the propositions drawn up in such terms; but not all of that number were heard in the first, some having to wait for the second Congregation. Cardinal Rauscher, Archbishop of Vienna, who began the debate, spoke for at least an hour, and with great eloquence, the best possible Latinity, and vigorous argumentation. The orators who followed him all expressed themselves to the same effect against the chapter (or clause), the only one of the *schemata* brought forward in the assemblies hitherto held. The last to speak was (it is stated) Archbishop Conolly, of Halifax, whose discourse, also of about an hour's length, was remarkably energetic, and wound up with the emphatic declaration that the clause "ought not to be submitted to the Council, but ought, with due honours, to be buried." A circumstance still more surprising than the opposition by a conspicuous cardinal and an American Archbishop is the fact that Italian prelates, and even bishops *in partibus infidelium*, have joined the hostile ranks, as did Mgr. Tizzani, archbishop *in partibus* and major chaplain of the Pontifical army. It is known that the Pope, relying, probably, on the devotedness of those prelates who, being without dioceses, are absolutely dependent upon Rome for their honours and position, has created no fewer than ninety-eight bishops *in partibus* within the period since the Council was convoked. This assembly, on the 28th, dispersed without arriving at any decision.

The correspondent of the *Pall Mall Gazette* thus reports what took place on the following day, the 29th. Speeches were made by Monsignor Vanesa, Greek-Roumain Archbishop of Fougaras and Alba-Julia; Monsignor Strossmeyer, Bishop of Bosnia and Sirmio; Monsignor Genouilhac, Bishop of Grenoble; and Monsignor Caixal y Estrade, Bishop of Ugel. Monsignor Balitian, Russo-Armenian Bishop of Aleppo, opened the debate, but the sitting owes all its import to the speech of Monsignor Strossmeyer, one of the best Latinists and greatest orators of the Roman Church, whose powerful voice, making itself audible through the chamber, carried away the assembly. In burning words he denounced the Jesuits, and stigmatized both their system and doctrines. "Reflect, my venerable brothers," he said, "on the position in which you stand to these men. It is they who are manipulating and directing all the labours of the Council. Reflect that the decrees which you are about to invest with the supreme authority of the Church's teaching have been conceived, digested, framed, and written out by those men." This philippic brought up Cardinal Caparti, who has succeeded Cardinal Reisach as President of the Pope's Legates, and who called Monsignor Strossmeyer to order, declaring that his language was violent and unbecoming. Monsignor Strossmeyer was not disconcerted by this reproof. Assuming an air of deference, but speaking in a firm tone, he told the legate that his words were inspired by zeal for the service of God—that they were directed solely against those who were the source of all the misfortunes of the Church, and that in his conscience as a bishop he could not say less, particularly as the Holy Father entrusted the Council with liberty of discussion. The Bishop of Bosnia then demonstrated the danger which would arise from adopting the doctrines of the Jesuits, doctrines which the Church had feared for ages. From this he broke into a violent and irresistible denunciation of the Society, expressing sentiments such as have never been before heard in a Roman church. All eyes were turned on Father Beckz, the Jesuit general, but he sat perfectly impassive, wearing his usual serene half-smile. "What would you?" he afterwards said to a high personage. "Monsignor Strossmeyer is in the right. Nobody deplores more than myself the excesses of the *Civilta Cattolica*. I knew its intemperate language would draw hatred on our Order, which desires to live in peace with all the world; and I commanded its writers to refrain from giving such offence; but they were urged on by a superior will to mine; and, instead of being able to impose silence on them, I was ordered to be silent myself." The speech of the Bishop of Grenoble continued the attack on the Jesuits, though in milder terms; for Monsignor Strossmeyer had thrilled the whole assembly.

In consequence of his having allowed too free a discussion in the Council, the Pope has made Cardinal de Luca feel the effect of his Pontifical displeasure by reducing him to an inferior position, and nominating Cardinal de Angelis as successor to the deceased Cardinal Reisach, to perform the duties of Legate-in-chief. The Council is not a Parliament, says Cardinal Antonelli, and yet these gentlemen—certain bishops—would fain handle the topics before them as if they were members of a political assembly. Such a thing, in his opinion, is utterly out of the question, being in defiance of all sound tradition, and must at once be put a stop to. Indeed the Pope has forged new fetters for the bishops, according to a correspondent of the *Pall Mall Gazette*, who, writing on the 2nd inst., says:—

Incredible as the report may sound, it is yet positive that the Pope, in his indignation at the liberty of speech bishops have been allowing themselves, has actually gone the length of formally inhibiting them from consultation and concert. Some days ago an order from the Vatican intimated to the bishops that it was not lawful in Rome for them to assemble, as they have done, in something like national casinos. Thereupon Cardinal Rauscher, the Archbishop of Vienna, and author of the now notorious Concordat, took it upon himself to defy this act of unprecedented arbitrariness, and to open his own rooms for the use of the German prelates who found themselves shut out from the locality where they had been in the habit of meeting under Cardinal Schwarzenberg's presidency. But now the Pope has gone a step further. The Opposition bishops had formed

a kind of directing board with nine members—three French, three German, and three English, speaking bishops. They are all of them eminent men—indeed, their names represent the flower of the Episcopate. By a most inexplicable stretch of authority, the Pope has presumed to forbid these nine bishops from having conference among themselves. The Pope has been engaged on a supplementary ordinance, adding to the stringency of the one already so much inveighed against, which it is intended to communicate at the next sitting; and the effect of this will be to quash all free discussion. However difficult it may seem to believe the statement, it is yet quite exact. At this moment the ruling mind in the Vatican is bent, in a paroxysm of frenzy, on absolutely interdicting every trace of free deliberation by a solemn and formal act of Pontifical authority in excess of what even the most presumptuous of Popes ever dared to perpetrate. It may be that night will bring milder counsel, but at present fury rages in the Vatican.

The correspondent of the *Daily News* also says:—

The bishops of different nationalities have naturally wished to meet for discussion in private, prior to their assemblage in the successive sessions of Council. Those of Germany, who are, in the majority, anti-ultramontanes, used for a time to hold such meetings in the house of Mgr. Nardi, one of the most accomplished and esteemed prelates in office here. Those reunions were put a stop to by desire of the Pope. Subsequently it was proposed to form an International Committee, where the bishops of all countries might meet for free interchange of thought, and advise as to measures suitable. His Holiness, hearing of this, observed that it savoured of Jacobinism, and caused to be intimated his disapproval, which, of course, conveyed prohibition.

It seems to have been decided by the Cardinal's College that the Pope must always be an Italian. This will of course shut out Archbishop Manning from the Papal chair.

The Council has lost another of its members, Mgr. Frascolla, Bishop of Foggia, who has succumbed to the effects of a malady which he had brought with him to Rome. He knew that his days were numbered, and had said as much to the Pope, who went to visit and bless him at the Convent of Tor di Specchi.

A correspondent writes:—"I was positively shocked at finding that the Roman Catholic Hierarchy of my own country is a sham—at least so far as regards its territorial and independent pretensions. Every one of them, including the Archbishop, is in the charge of a Vicar Apostolic, Cardinal Maddalena, titular Archbishop of Corfu, within whose diocese it would appear our island is situated."

One of the Fathers of the Council, it is said, has been arrested and sent to the prison of the Holy Office. The pretended prelate is accused of having assumed the name and titles of a bishop of a distant see, whether by consent of the prelate in question, or by an audacious usurpation, may perhaps be ascertained by a secret inquiry; but the result will probably never be made known. It is fancied at Rome that the culprit is a spy of some foreign Government.

DENOMINATIONAL STATISTICS.

THE BAPTISTS.

We have received a copy of the *Baptist Hand-Book* for 1870 (Yates and Alexander), which is considerably enlarged in size, improved in appearance, and contains some thirty pages of additional matter. From the summary of statistics given we extract the following:—

	No. of Churches.	No. of Chapels.	No. of Members.	No. of Scholars.
England	1,919	2,119	174,249	241,457
Wales	513	581	54,742	47,718
Scotland	99	106	7,103	4,270
Ireland	32	34	1,341	955
Total	2,563	2,840	237,435	294,400

The number of ministers belonging to the Baptist body in England and Wales is 2,413; in Scotland, 60; in Ireland, 31; total, 2,504, of whom 403 are without a charge. On the Continent of Europe there are 308 churches, with 24,708 members; in Asia, 66 churches, with 2,941 members; in Africa, 9 churches, with 421 members; in America (excluding the United States), 701 churches, with 6,547 members; in Australia, 125 churches, with 3,307 members. Total foreign and colonial, 1,209 churches, 96,856 members. Grand total, 3,772 churches.

In looking through the list of Baptist churches in England, we find that as many as forty are churches in which Baptists and Pædobaptists are united. Five of these are in Huntingdonshire, where the union principle appears to be in great favour—the Secretary of the Baptist Union (the Rev. J. H. Millard, B.A., of Huntingdon) himself presiding over one; and three in Manchester, including that of which the Rev. A. McLaren, B.A., is the pastor.

During the past year the increase of members of Baptist churches is set down at 5,929; new Baptist churches formed, 47; new chapels erected, 56, containing 25,347 sittings, and costing 96,140L. In the metropolis 9 new places of worship have been built, at an expense of 28,350L. Besides these, about 50 chapels have been enlarged or improved, at an aggregate cost of 21,379L.—making an aggregate sum of 116,519L. spent by the Baptists during the year upon their chapels.

According to a rough estimate, the number of Baptists in the United Kingdom is set down at about a million. In the United States the number of members of Baptist churches is 1,121,988, showing an increase during the past year of 12,062.

THE ROMAN CATHOLICS.

The *Catholic Directory* for 1870, issued *permisum superiorum*, describes the Catholic Hierarchy as consisting of:—1, Pope Pius IX., the 256th successor of St. Peter, born May 13th, 1792, elected Pope June 16th, 1846; 2, the Sacred College of Cardinals, now seventy-

number when full; 3, the patriarchs, archbishops, and bishops, 1,108 in number when all the sees are full. The number of cardinals in fact is stated to be fifty-five, the other hats being vacant; twelve of the present cardinals were created by Pope Gregory XVI., and forty-three by the present Pope; eighty-seven members of the sacred College have died during the present Pontificate, of whom thirty-nine were created cardinals by Pius IX. There are twelve patriarchates; 132 archbishoprics of the Latin rite and seven of the Oriental rite, 660 bishoprics of the Latin rite and sixty-three of the Oriental rite, besides thirty-six archbishoprics and 198 bishoprics *in partibus infidelium*. In October, 1869, the actual number of patriarchs, archbishops, and bishops, after deducting vacancies, was 994. The Pope has also an Apostolic Nuncio at Brussels, at Lisbon, at Madrid, at Munich, at Naples, at Paris, and at Vienna; an internuncio at the Hague and at Rio Janeiro, and a chargé d'affaires at Lucerne. The Roman Catholic hierarchy in the British dominions comprises nine archbishoprics, seventy bishoprics, and thirty-one vicariates, making a total of 110. The hierarchy in England and Wales comprises the Archbishop of Westminster, second archbishop and metropolitan, born in 1808, consecrated in 1865; and twelve suffragans, the Bishops of Menevia and Newport, of Birmingham, of Southwark, of Salford, of Shrewsbury, of Nottingham, of Liverpool, of Plymouth, of Clifton, of Northampton, of Beverley, and of Hexham and Newcastle. In Scotland there are three vicariates, or districts under the jurisdiction of bishops taking their titles from sees *in partibus infidelium*. The Roman Catholic Church in Great Britain has nineteen bishops (including three retired); 1,708 clergy; 1,354 churches, chapels, and stations, including private chapels; sixty-nine religious communities of men, and 233 of women. The Roman Catholic churches and chapels in England and Wales registered for marriages are about 660, and these may be regarded as parochial; but there are many other churches and chapels of the whole 1,151 in England and Wales (which number includes stations) which, though not parochial, are open to the public. A large proportion of the 203 churches, &c., in Scotland are merely stations, which are served from a distance, and in many cases served only occasionally. In Ireland the arch-episcopal see of Armagh is marked vacant; there are in the province of Ulster eight Roman Catholic bishops. In the province of Leinster there is the Cardinal-Archbishop of Dublin, and three Bishops; in Munster, the Archbishop of Cashel and seven bishops; in Connaught, the Archbishop of Tuam and six bishops. In the British possessions beyond the seas there are—in the Mediterranean possessions, two bishoprics and one vicariate; in North America, two archbishoprics, eighteen bishoprics, and two vicariates; in the West Indies, one archbishopric, one bishopric, and one vicariate; in Africa, one bishopric and four vicariates; in India, Burmah, &c., twenty vicariates; in Australia, one archbishopric and ten bishoprics; in New Zealand, two bishoprics.

The Rev. T. Talbot, Wesleyan minister in the Isle of Man, has joined the Church of England, and received deacon's orders.

The death is announced of the Rev. Philip Gell, vicar of St. John's, Derby, one of the most prominent members of the Evangelical party in the Church of England.

The Rev. Alfred Willis, incumbent of St. Mark's, New Brompton, has been offered and has accepted the post of bishop of "the infant Church" in Madagascar. What is he to do when he gets there?

ALTAR LIGHTS AND INCENSE.—Another prosecution for an infringement of the Privy Council judgment prohibiting the use of altar lights and incense is now pending in the Court of Arches. The suit was commenced by Dr. Sumner, before he resigned the bishopric of Winchester, and the defendant is the Rev. Mr. Wix, incumbent of St. Michael and All Angels, Swanmore, Isle of Wight. The arguments are not yet concluded.

LOANS TO ECCLESIASTICAL BODIES IN IRELAND.—The *Scotsman* says it is understood that, in the ensuing session, the Government will introduce a bill to enable the members of any religious denomination in Ireland to borrow money from the Public Loan Commissioners for the purchase of glebes, the repayment of such loans to be, of course, secured by mortgage on the glebes. This measure, the *Scotsman* adds, will give effect to a sort of promise made last year.

THE BURIAL OF THE HATCHET.—The Rev. F. B. Harvey, ex-churchwarden, the most active prosecutor of the late Church-rate recusants of Berkhamsted, has been presented by Earl Brownlow with the rectory of Cheddington, near Aylesbury. A few days since that gentleman was presented with a testimonial, which some of his most active political opponents had been energetic in obtaining; and some whom Mr. Harvey had summoned for Church-rates contributed to the testimonial fund 10*l.*, 5*l.*, and other liberal sums. In his acknowledgment Mr. Harvey expressed his pleasure that no "distinction of opinions of any kind" had been shown in this creditable movement.

THE EMBASSY FROM THE RITUALISTS.—The Roman correspondent of the *Standard* says:—"There is a gentleman in Rome, a Doctor of Theology, who, I am assured, has been deputed by an influential body in England to lay before a committee appointed for the purpose of examining the matter, the claims of the Anglican Church to true Apostolic succession. I am also told—and this without any possibility of error—that an intimation, if not a direct invitation, has been addressed to Mr. Shadwell and Mr. Wayne, the

two Anglican clergymen at present doing duty in Rome, the purport of which is that their presence before the Papal committee would be gladly welcomed. They have declined to mix themselves up in any way with such proceedings."

SURPLICES IN THE PULPIT.—The objection to the surplice in the pulpit, on the part of the parishioners of St. George's, Wolverhampton, is very marked indeed. The Rev. A. S. Prior, who has recently been brought before the Bishop charged with wearing it, kept it on on Sunday morning last. He had received a letter from the Bishop especially authorising him to wear it "at all times" in his public ministrations in the church." When on Sunday his surplice appeared in the pulpit, about one-half, and that half, according to the *Birmingham Gazette*, comprising the principal pewholders, left the church, but so quietly as not to call for interference on the part of a policeman who had been stationed at the door. There was no interruption of the service. The sermon was very short, did not in the slightest degree refer to the divisions in the parish; but its delivery was naturally affected by the very palpable and plain protest against the preacher by his congregation.

THE EPISCOPAL BENCH.—It is stated that Dr. Short, Bishop of St. Asaph, who is eighty years of age, has "for certain" sent in the intimation to the Premier that he intends retiring. Lord Arthur Hervey, the new Bishop of Bath and Wells, was enthroned in the cathedral at Wells on Sunday, with the customary ceremonial. Bishop Temple held his first ordination at Exeter Cathedral on Thursday. The candidates for the solemn rite were received by the Bishop at the Palace previous to the ceremony. The Bishop, instead of being conducted to his throne in solitary state, as was said to be usual with his predecessor, walked at the head of the candidates as they went from the chapter-house to the choir. A sermon was delivered by the Bishop from the very appropriate text, "Now, then, we are ambassadors for Christ." His lordship spent forty minutes in earnest effort to illustrate and enforce the ambassadorial idea as applied to the Christian ministry. Nineteen candidates were present.

THE NEW BISHOP OF MANCHESTER.—We are authorised to announce that the Rev. James Fraser, M.A., rector of Upton Nervet, Berks, will succeed to the vacant Bishopric of Manchester. Mr. Fraser was educated at Oxford, where he was Ireland scholar, first classman in classics, and subsequently Fellow of Oriel College. He has since taken an active part in connection with education under the Duke of Newcastle's Commission, and as Commissioner to the United States, where he investigated and reported upon the American common school system. In 1861 he was appointed one of the Prebendaries of Salisbury Cathedral, and he held the post of chaplain to the late bishop. Mr. Fraser has never been known as an ecclesiastical partisan, but as a loyal, impartial Churchman, of vigorous character and broad sympathies, qualities which it is confidently believed will recommend him to the good will of the great community of Manchester.—*Manchester Examiner*.

FIRST PROTESTANT SERVICE IN PORTO RICO.—A correspondent sends the *New York Observer* a glowing account, from the *St. Thomas Times* (Nov. 29), of the first religious service ever held by Protestants in Porto Rico. "Soon after the promulgation of the decree granting freedom of religious worship to these colonies, the feasibility of establishing a Protestant church began to be discussed among foreigners. It was agreed upon that the church should be of the 'Episcopal denomination.' It was decided that a clergyman should be immediately called to take charge of our congregation for the limited period of six months. The Rev. Mr. Allan, now visiting our place, was invited to hold service for us on Sunday. On the 28th of November, 1869, the first Protestant service ever held in this island was conducted at the residence of Thomas G. Salamons, Esq. The attendance amounted to about 200 persons, and everything passed off in a highly satisfactory manner."

RITUALISM AT OXFORD.—Father O'Neill, who attracted some attention by a service at which he officiated in London a short time since during the twelve days' mission, when a large number of candles were solemnly blessed and afterwards carried in procession by penitents, has recently been preaching at Oxford, and on St. Stephen's Day preached a sermon in the new church of St. Barnabas, in that city, in which he warmly advocated the Romish doctrine of the invocation and intercession of saints. After quoting and detailing several miracles worked by the body of St. Stephen about 450 A.D., he begged the congregation to pray to the saints, and they would pray to God for them, for, said the rev. father, "the effectual fervent prayer of a righteous man availeth much," and finally concluded by lamenting the loss of the shrines and relics of the saints which once existed in England, but which were swept away at the Reformation. In the middle of his discourse the preacher clasped his hands together, and raising his eyes to heaven, invoked St. Paul, calling on him to intercede for him if he said anything amiss, and to give him power to express with readiness and fervour.

St. Barnabas Church, in which the rev. gentleman officiated, was consecrated by the present Bishop of Winchester so recently as October last, and it has already far outstripped in its extreme Ritualistic services the most advanced of the churches served by the High Church party in Oxford.

BUNHILL FIELDS.—We thoroughly agree with Mr. McKenzie in his pamphlet on "The Parks and Open Spaces," that the Corporation of the City of London has made a miserable job of Bunhill-fields Burial-ground. After reading the elaborate report of the opening of this ancient and truly classic spot "for public resort," we went to see what had been

done; and the wretched aspect of the place convinced us that on the 14th of October last the elders of the City, led by Mr. Charles Reed, M.P., were engaged in a solemn and shameful hoax; at all events, it is not by the graves even of the obscure, much less of the illustrious, that empty boasts should be made for the purpose of magnifying some slight services which were obvious duties, and which, after all, were badly done. This, of all the graveyards in the metropolis, ought to be really beautiful, and money alone is needed to render it so; for the needful talent can be purchased, and there is a sufficient extent of space for the development of decisive landscape features in harmony with the character of the place and its surroundings. While the public really take very little interest in these matters, we must not greatly blame the executive bodies on whom at last devolves the work; but idle boasts are far from decent as the utterances of a corporation, and it would have been well if this ground had been "opened" by the very simple process of turning key, without a word of oratory or the shadow of a ceremony. —*Gardener's Magazine*.

THE BISHOPS AND THE "TWELVE DAYS' MISSION."—The Church Association having called the attention of the Bishops of London, Winchester, and Rochester to the recent proceedings of the Ritualists at the "Twelve Days' Mission," received the following answers from the prelates in question. Dr. Jackson said:—"The approval I gave to the proposal for a special season of prayer and effort for the conversion of souls was neither more nor less than the words express. It was a general approval of the objects and a prayer for God's blessing on the endeavour. There is reason to believe that that blessing has not been withheld. The means employed in some churches I neither sanction nor approve." Dr. Claughton sent the following reply:—"When I sanctioned the Twelve Days' Mission in the parishes within my diocese which border upon London, I had no idea that its proceedings would have been marked by any excesses in Ritual, as I regret to see they were in some churches. But notwithstanding this, I trust there has been an awakening of souls in many places, and that God has blessed the zeal and love that have been manifested towards His poor." Dr. Wilberforce astutely answers:—"I have no hesitation in saying that my answer as Bishop-designate to the promoters of the Twelve Days' Mission was not intended to sanction 'proceedings contrary both to the Liturgy and the law of the land'; and that I strongly disapprove of any such proceedings."

RECONSTRUCTION OF THE IRISH CHURCH.—Irish Churchmen are preparing energetically for the re-organisation of the Church. The first meeting of the consultative and advising committee for the united diocese of Dublin, Glendalough, and Kildare, appointed, on the suggestion of Sir Edward Grogan, by the late Conference, was held at Dublin on Friday, under the presidency of the Marquis of Drogheda. There was a very large and influential attendance, including several clerical delegates, all of whom had been invited to attend. In his opening remarks, the chairman deprecated the notion that the meeting was antagonistic to the committee of organisation. Sir Edward Grogan submitted a list of queries, which he proposed should be addressed to the clergymen and officials of each parish in the united diocese, for the purpose of eliciting information as to the present position of affairs, and what would be required for the future maintenance of the respective churches and congregations. The *Daily Express* anticipates that the concurrence of the Archbishop "will be cheerfully given," and that "the clergy, following his Grace's example, will not hesitate to supply the detailed information which is required, and so the task of the committee will be facilitated." The Organisation Committee has divided itself into seven sub-committees to consider—1. The preamble and declaration of the fundamental principles which should be prefixed to the draft constitution of the Church. 2. Standing orders to be submitted to the General Convention. 3. The constitution and functions of the representative body of the Church, and the nature of the chapter which is to be sought for it, and the relations to be established between it and the General Synod. 4. The general constitution of the Church in general and diocesan synods and parishes, with their respective organisations, functions, and powers. 5. Finance, with all matters relating to sustentation fund, commutation, and church property. 6. The election of bishops, and the appointment of ministers to cures. 7. The establishment of diocesan courts, and of a court of final appeal, with all other matters of judicature. The date of the meeting of the Convention is not yet fixed, but it will probably be about the beginning of February.

Religious and Denominational News.

THE WEEK OF SPECIAL PRAYER.

At Thursday morning's meeting in Freemason's Hall, Mr. Charles Reed, M.P., presided. The appointed subject of the day was Christian Union, with special reference to the great meeting to be held in the autumn of this year in America. The chairman, in opening, gave explanations on this subject. The gathering would, he said, consist of Christian people from all countries—from Europe, Asia, Africa, and America. That meeting, to which he trusted many of them intended to go, would be a meeting for the illustration of Christian union amongst persons of various religious denominations and of various countries—a manifestation of Evangelical faith in the midst of diverse opinions upon some secondary matters—a new testimony of faith and of love, and a

testimony of the spirit of unity prevailing amongst all Christians as followers of a common Lord and Master. From the proposed Conference he anticipated the best results. Prayer was offered by Mr. Macleod Wyllie, lately a magistrate at Calcutta; the Rev. R. W. Dibdin, the Rev. C. Bird, and other gentlemen. The address on the appointed subject of the day was given by the Rev. J. A. Ashton, vicar of St. Stephen's, Kensington. At the afternoon meeting, held specially with a view to merchants, bankers, and their clerks, in the London Tavern, at one o'clock, Mr. R. N. Fowler, M.P., presided. Prayers for Christian unity were offered up by Messrs. Wiseman and Matheson, and the Rev. Henry Allon delivered the address.

At the Freemasons' Hall meeting in connection with the Evangelisation Society, on Wednesday evening, Mr. J. E. Matheson presided. After the singing of a hymn, Mr. Robert Baxter engaged in prayer. The Rev. John Gritton, secretary of the Lord's-day Society, delivered an address on the words, "Follow Me." The rev. gentleman concluded with an earnest appeal on behalf of the Evangelisation Society. Mr. Kirkham followed in prayer, after which Mr. J. P. Larkins, late magistrate in India, gave a further address on the same subject. Mr. J. Moore then engaged in prayer, and the Benediction, pronounced by the Rev. John Gritton, brought the meeting to a close.

On Thursday evening the meeting commenced with prayer by the Rev. Canon Conway (chairman). After a few prefatory remarks, he read some passages of Scripture bearing upon the subject of the evening, "The Church's Testimony to the World." The Rev. J. W. Bardley then gave an address. There were three aspects, he said, in which the Church testified to the world. They were, the testimony of the voice, the testimony of the life, and the testimony of the sufferings of the Church, and as the voice, life, and sufferings of Christ, the Church's Head, testified, so do the words, the life, and sufferings of His people. After prayer by Lord Radstock, that nobleman followed up the subject by reading and expounding the seventeenth chapter of St. John's Gospel, commencing at the sixth verse. The meeting concluded with prayer by Mr. Robert Baxter.

On Friday morning the Earl of Chichester presided at Freemasons' Hall. He said that it was a great privilege to meet in such a way, because their object really was the promotion of the kingdom of Christ on earth. Unless there was some cementing principle amongst them they would never be able, with any comfort to themselves, to continue in their work. The Rev. Dr. Burns, and the Rev. J. Lees, of Islington, offered prayer. The Rev. Thomas Alexander, M.A., minister of the Presbyterian Church, Halkin-street, delivered the address on the leading characteristics of the Christian Church. He did not believe that there was anything to fear in the present position of the Christian Church. Referring to the theories of geologists, he expressed his belief that whatever might be discovered by scientific men would tend to the advancement of the Christian faith, and would prove at the same time that there was one thing that was indestructible—the Church of the Lord Jesus Christ. He earnestly advised them to think less of their denominational peculiarities, remembering rather the great tree of which they were the branches. The Rev. Mr. Richard, of Mauritius, the Rev. Dr. Burns, and Mr. R. Baxter offered up prayer. At the London Tavern, Mr. J. K. Welch presided, and the attendance was large. The chairman alluded to the absence of an efficient lay element to assist those who were engaged in the ministry of the Church. Business could not be pleaded as an excuse for not uniting in the good work of extending the dominion of Christ. The Rev. J. A. Spurgeon, co-minister at the Metropolitan Tabernacle, delivered the address, on the subject of the Church, ministers, the removal of heresy, and the renewal of true religion among mankind.

The concluding meeting at Freemasons' Hall was held on Saturday evening, when, despite the boisterous weather, the hall was filled to overflowing, numbers being unable to find seats. Lord Radstock presided, and in commencing the meeting, requested all to engage for a few moments in silent prayer. It was then announced that a weekly meeting for prayer would be held every Saturday afternoon at three o'clock, at 48, Great Marlborough-street. After further prayer and singing, Mr. A. S. Blackwood delivered an address on "The Last Trump." He concluded his address with prayer, and was followed by the chairman, after which the meeting closed.

The week of special prayer for the year 1870 (says the *Record*) is past. "The crowded attendance at the concluding meeting at Freemasons' Hall, on Saturday evening, is an evidence of the sustained interest which has been manifested in the matter in the metropolis. Almost every succeeding morning and evening of the past week has seen the hall filled with a devout and earnest audience, drawn together for the purpose of invoking the blessing of God upon society, generally, upon our Church, our nation, and the world at large, for the year 1870. The upper and middle classes have entered heartily into the work, and have encouraged its promoters by a numerous attendance, while a fair sprinkling of the audiences evidently belonged to the working classes. In the present depressed condition of the labouring classes, it is a good sign to see them take an interest in such meetings as these. Following closely upon the united prayer-meetings, with reference to the Ecumenical Council, the present critical position of our Church has had special prominence given to it in the programme of subjects chosen for special prayer. As one of the speakers said on Saturday evening, may the week of prayer for 1870 be a memorable one in the lives of many, and be productive of abun-

dant blessings on the Church of God throughout the world."

The Rev. Donald Fraser, of the Free High Church, Inverness, has accepted the call given the second time from the English Presbyterian Church, Marylebone, and will enter on his ministry early in February next.

Dr. Davis, the secretary of the Religious Tract Society, sends to the *Record* an extract of a letter from Florence, announcing the death of a well-known Italian reformer, Dr. de Sanctis, from heart disease. Dr. de Sanctis received an annual salary from the Religious Tract Society as editor of the *Eco* and the *Amico di Casa*.

BUSHY.—On the sixth anniversary of the settlement of the Rev. John Basley over the Congregational Church, celebrated on the 3rd inst., at a large gathering of friends at the annual tea-meeting, a handsome purse, containing 37L 10s., was presented to that gentleman at the hands of W. S. Groom, Esq., one of the deacons, on behalf of the church and congregation.

OVER DARWEN, LANCASTER.—The Rev. W. H. McMechan has, much to the regret of his friends and the town generally, intimated his intention to resign the pastorate of the Baptist Church in the Bolton-road early in the present year. Both the church and congregation have flourished under his ministry for the last two years, and many persons have been by baptism admitted into the church during his pastorate here.—*From a Correspondent.*

CONGREGATIONAL CHURCHES IN QUEENSLAND.—We are requested by the Queensland Congregational Union to insert the following resolutions adopted at their annual meeting:—"That it is of the utmost importance that all emigrants to Queensland, being members of Congregational churches, should be furnished with letters of dismission from the churches they leave, so that neither disappointment nor delay in admission to church-fellowship may be experienced on their arrival in this colony." "That it is also desirable that the pastors whose churches the emigrants leave should each forward a note addressed to a pastor of one of the Congregational churches of Queensland, so as to secure fraternal reception and advice for the new arrival."

SPECIAL SERMONS to young men were preached in a large number of London churches and chapels on Sunday evening. In the morning a number of sermons on the Sabbath question were preached in different parts of the metropolis, under the auspices of the Working Man's Lord's-day Rest Association. At many of the churches, papers were circulated, from which it appeared that 36,888 shops and public-houses are open in London on Sundays—a number which, if placed side by side, would extend a distance of eighty miles; 100,000 railway servants, 20,961 Post-office officials, 24,000 cab and omnibus men (in London alone), 260,000 publicans and beershop-keepers, and many other classes of men are required to work on Sundays.

THE LATE MR. EUSEBIUS SMITH.—The *English Independent* announces the decease of Mr. Eusebius Smith, a gentleman who, for the last forty years, has occupied a prominent place amongst the Christian workers of the metropolis. His relations with the Poultry Chapel, with the London Missionary Society, and especially with the London Congregational Chapel-building Society, long made him a very conspicuous and influential member of our denomination. "Connected with the last from its foundation, and nearly as long its chairman and treasurer, he has exhibited in its manifold enterprises such sagacity, persistency, public spirit, generosity, zeal, all imbued with intense devotion and kindly sympathy, as must render his name for ever blessed among the Congregational churches of London. Our venerable friend had been for some years suffering from failing health (and hence Mr. Henry Wright's association with him in the treasurership of the Chapel-building Society), but was able to continue his visits to his counting-house up to Friday last. He returned home that day much worse, but appeared to rally on Sunday, and retired to rest at night with his usual cheerfulness. In the course, however, of that night his spirit passed to everlasting rest. He was in his 71st year." The funeral took place at the Highgate Cemetery on Monday, the 10th inst., at half-past one o'clock. Deputations were present from the Poultry diaconate, the London Missionary Society, and the Congregational Chapel-building Society.

HALSTEAD.—The congregation assembling in the new Congregational church, Halstead, under the pastorate of the Rev. T. Given Wilson, met on Thursday week to congratulate one another on the extinction of debt. Their commodious and handsome place of worship was commenced in 1864, and since that time upwards of 5,000L have been contributed towards the building fund, mainly by the congregation itself, and largely in the shape of weekly offerings from rich and poor alike, in sums varying from one halfpenny to ten shillings a week. J. R. Vaizey, Esq., J.P., presided at the meeting, and the financial statement was read by Mr. Morris, secretary to the building committee. He referred with special pleasure to the success which had attended the weekly free offering, stating that in 1867 421L had been raised in this way, 386L in 1868, and 359L in 1869. The pastor, in his subsequent address, made some interesting allusions to the history of the Halstead church and the present condition of Nonconformity. "It would do them good to look at that meeting from the standpoint of 200 years ago, if it were only for the opportunity it would give them of revering the memory of their heroic Nonconformist forefathers. Two hundred years ago it was a terrible thing to be a Dissenter. There was a record in an old church book of three persons belonging to the

original church in this place, William Rayner, Elizabeth Mallett, widow, and John Flood, who were cited for suffering persons to keep conventicles in their houses. Think of those times, and then of the circumstances under which they were met there tonight, and say whether or not they had cause for thankfulness. The marvel was that, after such systematic, severe, and widespread persecution, there should be found so many Dissenters in all England as were to be found there that night. That was the marvel, but the fact was that every second worshipper in the kingdom was a Nonconformist." Votes of thanks were accorded to all having charge of the arrangements for liquidating the debt, and among these were the ladies, who, through a bazaar and in other ways, had collected 500L.

Correspondence.

LICENSE TO SIN.

To the Editor of the Nonconformist.

SIR,—The Government has brought itself under an engagement to deal with the whole question of licensing in relation to the liquor traffic without delay, and public opinion has decisively pronounced in favour of some limitation to the trade carried on by the 150,000 retailers of beer and spirits. The supporters of temperance are fairly in for a stand-up fight with the liquor interest; and the strength of the Government in legislation will depend on the measure of assistance they receive from the people. In prospect of such legislation, I beg leave again to draw the attention of your readers to the Report of the Temperance Committee of Convocation, presented by Archdeacon Sandford. It is published by Longmans, and deserves the careful study of every well-wisher to his country. Our efforts in education, in politics, in social reform, will be mostly vain unless some impression be made on the drinking habits of the people; and no serious impression will be made until temperate men vindicate the sincerity of their temperance, by taking part with total abstainers in this enterprise. So long as the magistrates have the power of licensing, apart from a local veto, drinking-shops will multiply, and the population will be tempted to its ruin. Sir J. Selwyn-Ibbetson's Act is but a temporary makeshift.

My present object, however, is in another but parallel direction. What would be thought of our Government if, as part of their projected bill for the regulation of the liquor traffic, with a view to the well-being of the nation, they were to introduce a series of explicit provisions "for allowing men to get drunk" on the premises of the publican," so long as the drunkard gave some sort of security that he would not commit injury to others on his road home? What would people say if Mr. Bruce produced a definite licence to be taken out by drunkards, for the consumption of beer and spirits to any amount, provided the consumers abstained from breaking the heads of street passengers, or beating their own wives and children? I think it would be said, and justly, that the Government by issuing such a licence gave a formal sanction to the publican in tempting men to intoxication, and to the drunkard in his disgusting and wicked vice. If it were pleaded that the Government sought only to limit the area of the mischief of drunkenness, not in any degree to sanction it, the reply of common sense throughout the country would be, that the authority of the laws being based upon morality the public licence given to the unlimited consumption of drink, under certain limitations of outward conduct, would infallibly be taken by the vicious classes as an authorisation of drunkenness, and would rapidly demoralise the conscience of the people respecting the vice and sin of intoxication. It would be said that the domestic miseries following on drunkenness were the divinely appointed checks on drunkenness, and that the Government licence given to well-conducted inebriety would tend directly to the increase of the vice.

Mr. Bruce is not about to introduce any proposition of the sort referred to. But unless the better part of the community speedily awake to decisive remonstrance, the Government will be placed under an exceeding pressure to do something far more dangerous and destructive to morality than I have above supposed.

Many of your readers may not have noticed the rapid passage through Parliament, without discussion, during the last year, of a measure called the Contagious Diseases Act, No. 2. I do not mean that which relates to animals, but to mankind. It was an extension of a previous Act, giving authority to the police to report, after medical examination, on the health of a certain class of female offenders in the neighbourhood of garrison towns. There is an association formed for the final extension of this Act to the civil population of the whole kingdom—an association backed by such men as Sir W. Jenner, the Queen's Physician. The press generally is in what looks like a conspiracy—(no doubt well intended)—to support this association in procuring their Act of Parliament by discouraging discussion, by suppressing the reports of remonstrances offered in the Legislature, and by enforcing the project in leading articles, &c.

The horror which this pernicious design is creating among women of all ranks to whom the purport is known, is none the less because they cannot speak of it.

When they do speak, they utter their minds after the fashion of the noble lady who has written on "Lovers of the Lost" in this month's *Contemporary*. Let it suffice to say that an opposition has been organised, chiefly by the Rescue Society, of 85, Queen-street, Cheapside, whose secretary is Mr. Daniel Cooper, and whose vice-presidents are Bishop Selwyn and Captain Trotter. Their report for 1869 contains a careful *résumé* of the whole question, admirably written, and that report can be obtained for sixpence from 85, Queen-street. I venture to ask your readers to procure that report—which will show them once more that sermon preaching within our chapels is not all that this country now requires, perhaps not the chief thing, if it is to be saved from the doom of Sodom and Gomorrah.

If any persons are led to think that Sir W. Jenner's name would not be given to any project which deserves to be branded as pernicious, I can only say that the project of licensing drunkenness under respectable conditions would be a decent proceeding in comparison with that which is contemplated under the new Act of Parliament. And we have, moreover, the authority of Mr. Simon, the Medical Officer of Health to the Privy Council, for believing that the project would disappoint the promoters, even in the external benefit which they imagine it would confer.

If the English police are to have the power of ordering, as in France, the examination of every suspected person of one sex in the kingdom, let the cry be raised that suspected offenders of the other sex also shall be subject to the same torture and degradation. It is at least as much needed and deserved.

I am, Sir, yours faithfully,

EDWARD WHITE.

THE EAST LONDON CHRISTIAN MISSION (UNDER THE SUPERINTENDENCE OF THE REV. WILLIAM BOOTH).

To the Editor of the Nonconformist.

DEAR SIR.—Will you allow me to inform your readers that the long projected sale in aid of the purchase of the People's Market, Whitechapel, for a mission-hall, and the erection of halls at Poplar and Shoreditch, will take place on the 24th, 25th, and 26th of January, at the Lower Hall, Exeter Hall.

All our people being very poor, we are entirely dependent on the Christian help and sympathy of our friends. Will they help us? We greatly need a few more things. The goods that are ready should be sent at once, and I shall be glad to receive others up to the day named.

CATHERINE BOOTH.

3, Gore-road, Victoria-park-road, London, E.

MADAGASCAR.

To the Editor of the Nonconformist.

SIR.—Will you kindly allow me a little space to reply to a question addressed to me from various quarters?

Many friends are anxious to do something to assist the members of the numerous Malagasy churches who require aid in obtaining for themselves communion services, and they desire to know at what cost these may be obtained. I am happy to be able to reply that a set, in good Britannia metal, both suitable and serviceable, may be obtained for the sum of 3*l.* 1*s.*

It is most gratifying to find that the tidings of the wonderful work of God in Madagascar is awakening attention, exciting prayer, quickening zeal, and stimulating liberality. Many proofs have been already afforded that speedy help will be rendered to the society to enable it to meet the urgent need and grave responsibilities which the directors now feel pressing upon them.

They proposed, before the late joyful news arrived, to send out five additional representatives to the island, at a cost of 1,500*l.* for outfit and passages alone; but now the claims are more pressing, and the calls of Providence louder than ever. Hence it is a cause for much thankfulness to be able to report that a lady has sent 50*l.* to provide a harmonium for one of the new churches; several other friends have sent donations of 100*l.* each; another lady has forwarded a check for 200*l.*; and Remington Mills, Esq., has recently sent a contribution of 50*l.*

Thus the directors, cheered by their friends, are filled with hope in regard to the future.

Believe me, yours truly,

ROBERT ROBINSON, Home Secretary.
London Missionary Society, Blomfield-street,
Finsbury, London, E.C., Jan. 10, 1870.

ECLIPSES IN 1870.—The year 1870 (says *Galignani*) will have six eclipses: two of the moon, both total, and four of the sun, the last of which only will be total. The end of the first eclipse, on January 17, will be visible at Paris. The moon will rise in a state of obscuration nearly at the moment when the sun disappears below the horizon. The second of the moon will take place on July 12, beginning just at the moment when that luminary is rising in the horizon of Paris, and lasting till nearly half-past one in the morning. The moon will penetrate very deeply into the cone of shadow thrown by the earth, and the phenomenon will be curious to examine. The three first eclipses of the sun all visible at Paris, will be on January 31, June 20, and July 27.

Foreign and Colonial.

FRANCE.

THE NEW MINISTRY AND THE CHAMBERS.

On Monday the Legislative Body reassembled after the Christmas recess, under the presidency of M. Schneider. M. Ollivier, Minister of Justice, addressing the House said—

The new Cabinet consider it their first duty to place themselves in immediate communication with you. It is not necessary to make a long speech. You know our doctrines, principles, opinions, aspirations, and desires. We shall discuss loyally with you all questions that may arise as soon as they are brought forward. At present we believe it suffices for us to declare that in power we remain what we were before we attained it. (Hear, hear.) The Ministry will pursue the task it has undertaken, and will work with perseverance until the programme we have drawn up has been realised. For this we have need of the confidence of the Sovereign who with great magnanimity has granted it. (Hear, hear.) We require, moreover, the confidence of the Chamber, which we ask of all. To the majority the Ministry will be grateful for its support, and to the Opposition for its criticism. When other men shall have gained over a majority in the Chambers, the Ministry will hasten to hand over to them the burden of public business. Let there be no more recrimination—no more regrets. We must constitute a national Government adapting itself to the march of progress in such manner that French democracy may witness the realisation of progress without violence, and liberty without revolution. (Loud cheering.)

Subsequently M. Gambetta asked the Government for explanations relative to the sending of two particular soldiers to Africa. The Minister of War, in reply, maintained that the military ought not to be present at public meetings. Two lieutenants had been degraded for having collected subscriptions for political objects, and two others have been sent to Africa for having seditious writings in their possession. The Minister added,—“The Government is firmly determined to maintain discipline in the army. If other soldiers disobey the regulations, the Government will continue to do its duty.” After a few words from M. Gambetta, M. Emile Ollivier said:—

It is impossible for the Government to allow itself to be designated as reactionary when it is conceding complete Constitutional liberty, of which order and security are the sole guarantees. The Government does not accuse the Deputies of the Left of desiring to incite disturbances; it has too much respect for them for that; such a question could not arise between the Government and the Opposition. The Ministry wishes liberty, honestly, and thoroughly, but it cannot permit liberty to lead to weakness. (Loud cheering.)

M. Gambetta thereupon declared that the Government would never obtain the support of the Opposition. His side of the House did not seek revolt. A day would come when the majority of the people, without appealing to force, would succeed in establishing a Republic. M. Olivier pointed out the contradictory nature of M. Gambetta's declarations, and said the Ministry in accepting power did not mean to permit its origin to be attacked. M. Jules Favre expressed regret that the Parliamentary régime had been inaugurated by a prohibition to discuss the Constitution. M. Pinard urged that the Chamber should advance in the path of liberty, without either insulting or identifying itself with the past. The matter then dropped.

The Chamber afterwards appointed Monday for the discussion of the four interpellations relative (1st) to withdrawal from the Treaties of Commerce, (2nd) to the temporary admission of goods into France, (3rd) a Parliamentary inquiry into the working of the new commercial policy, and (4th) matters connected with the mercantile navy. Separate orders of the day, with preambles, will be admitted upon each of the above questions.

At a meeting held at the residence of Baron Jerome David, the leader of the “Arcadians,” it has been decided that the Right party in the Chamber shall give their support to the Ministry.

M. Ollivier, it is said, is determined to lose no time in carrying out several important reforms, including the abolition of the arbitrary law of public safety. Diplomatic changes are under consideration, but will probably be deferred for a short time.

M. Buffet, the Finance Minister, on receiving the congratulatory visit of several governors and directors of great banking companies, made an important speech. He told them that he hoped in future they would keep their operations strictly within the limits of their statutes, in order to avoid such catastrophes as the Credit Mobilier had furnished a frightful example of. He wished it to be known that, in his opinion, the connection of Government with these financial cases was a bad thing, and in almost every case he looked forward to putting a speedy end to the surveillance. In too many instances the solidarity had been damaging to the Government. He was for the most entire liberty in these matters, and meant very shortly to propose the abolition of the office of Governor of the Credit Foncier and other posts of the like kind. He was fully determined to discontinue these relations between the Finance Minister and the leaders of the financial world which were established in the time of M. Fould.

A Parisian correspondent writes to the *Times*:—“True or not true, never was a saying better adapted to our present situation than a phrase which was, a few days ago, attributed to the Emperor. It is said that the Empress and some intimate friends were speaking to him with great dismay about the changes which are going on and their wide consequences. ‘Well,’ said he, ‘you are very hard to please. I find

myself that, for a revolution, things are going on very smoothly.’ It is, indeed, a revolution—a pacific but complete revolution, and its reality and its extent are testified by the shock felt in the whole region of the official world, and by the readiness of the public to believe—nay, to accept without surprise, the most startling news. . . . The Emperor is now believed to be perfectly sincere, and to have made up his mind as to the altered conditions under which alone he could retain his power and entertain serious hopes of transmitting it to his son. He is failing in health, and, what is more important, disheartened by the ill-success of those foreign enterprises which have been at all times an inducement for a French sovereign to seize or retain personal power, and in which he had so long hoped to find a lasting *prestige* for his dynasty.”

DISMISSAL OF BARON HAUSSMANN.

Baron Haussmann, the Prefect of the Seine, and the reconstructor of Paris, has been dismissed. This act was, it is said, entirely the work of the Ministry. The Emperor personally assured him several days ago, that come what might his place was safe. But subsequently his Majesty wrote to him with his own hand: “The Council of Ministers insist on your departure from the Hotel de Ville, and in spite of myself I must consent.” M. Haussmann was furious. He immediately informed those serving under him and his family of the communication he had received, ordered the preparations to be made for his immediate departure, then took pen in hand, and wrote—the *Figaro* is responsible for the authenticity of the document—“I refuse to resign. I will not appear to evade difficulties at the last moment. I wish to make up my accounts, to liquidate the debt of the city, and to walk out at the front door, leaving my administration in a flourishing state to my successor. I wish to take all the responsibility of what I have done; therefore I demand a hearing before the carrying out of a resolution the responsibility of which I leave to those who so thoughtlessly adopted it. I beg your Majesty, therefore, not to allow my name to be coupled in the *Journal Officiel* with the usual formula, ‘whose resignation is accepted’—and that I may not even be made to appear as claiming to be superannuated. I wish to be relieved of my functions.” In other words (says the *Figaro*), M. Haussmann, who is now the oldest prefect in France, demanded his own dismissal, and got it. M. Chevreau, the Prefect of Lyons, is appointed to succeed him; but he will be subordinate to the Minister of the Interior, and in no way such a dictator as M. Haussmann was.

When Baron Haussmann took his leave of the Emperor, his Majesty offered to the retiring Prefect the Government of Algeria, places for his sons-in-law, the Vice-Presidency of the Senate, for which M. Boudet, the present holder, was to receive a compensation, and lastly, the title of Duke de Paris. “Sire,” replied the other, “let not your Majesty compromise his policy of Constitutional abnegation, and allow me to persist in my resolution. I cannot accept anything, but I shall always be grateful to you for having made such efforts to persuade me.” The emotion of the Sovereign was visible. The Empress at this moment entered, and clasped the hand of the faithful servant of the Empire. There were even traces of tears in her eyes, for the sacrifice had evidently been a painful one. She said:—“The Emperor was anxious to retain one man, and that was you, but his determination not to impede in any way the application of the new system is so sincere, that he could not make the slightest objection to separating from you. The experiment must be complete.” Baron Haussmann is said to have replied: “I am sufficiently avenged by the choice made of my successor; I do not allude to his person, but to the absolute inconsistency shown in the selection. The Prefect of the Seine is dismissed because he is accused of having compromised the financial situation of the city—which statement will one day be found to be false—because he is a creature of personal Government, because he supported the official candidates, and because he administered the department with the Municipal Commission not elected; and yet he is replaced by a Prefect who has been found in precisely similar circumstances. Of two men in the same condition, one is promoted and the other dismissed.”

ARREST OF PRINCE BONAPARTE FOR MANSLAUGHTER.

The *Constitutionnel* confirms the report that Prince Pierre Bonaparte has shot M. Victor Noir, and publishes the following particulars:—Prince Pierre Bonaparte reproached M. Rochefort by letter for having insulted him personally in an article written by one of his journalists. M. Victor Noir and M. Ulrich Fonvielle went to the Prince at the instance of M. Pascal Groussot, who had signed the article referred to, which was published in the *Marseillaise*. When they were ushered into the drawing-room, the Prince asked them whether they were the journalists sent by M. Rochefort. At this moment M. Victor Noir struck the Prince violently in the face, and M. Fonvielle, doubtless expecting a blow, drew a revolver from his pocket. On seeing so violent an assault, the Prince snatched a pistol from a panoply decorating the saloon, and fired at M. Noir, whom he wounded. M. Noir, after reaching the bottom of the stairs, dropped down dead. The Minister of Justice ordered the immediate arrest of Prince Pierre Bonaparte, and the Emperor has approved of this step. The judicial investigation has already commenced. The *Official Journal* publishes a decree convoking the Chamber of Investigation of the High Court of Justice to undertake the judicial inquiry into the act of homicide imputed to Prince Pierre Bonaparte. The Prince had previously given himself up to the Commissary of Police at Auteuil.

His Highness was immediately taken to the Conciergerie.

An official report is published, signed by M. Ollivier, Minister of Justice, proposing to grant permission to M. Ledru-Rollin to enter France. This report is approved by the Emperor.

There is a report current that General Fleury has solicited his recall from St. Petersburg, and that M. Pietri, the Minister of Police, also desires to retire from office.

The new Government, in its programme, having decided against cumulative pay, Marshal Vaillant, the best-paid man in France, has taken fright and given up 100,000 francs a year as Master of the Household. He, however, retains 60,000 per annum as Grand Marshal of the Palace, 30,000 as Marshal, 30,000 as senator, 5,000 as Member of the Bureau of Longitudes, 1,500 as Member of the Institute, and reception expenses about 40,000. M. le Roy, the Prefect of Rouen, will also have to elect either to resign his senatorship, with its salary of 30,000 francs for life, or his prefecture, the pay of which is 40,000 francs per annum. A good many prefects will be shortly dismissed. The post of Director of the Fine Arts Department has been suppressed, and M. Weiss has been appointed Secretary-General. Count Nieuwekerke has been appointed Superintendent of the Imperial Museum.

A Ministerial order, dated Friday, has been issued definitively restoring to all newspapers whatsoever the right of sale in the public streets. Henceforth, all foreign journals will be admitted into France without restrictions.

92,411 persons have taken advantage of the Amnesty of the 14th September, 1869.

A large meeting was held on Friday at Montpellier, at which the principle of Free Trade was loudly affirmed. Resolutions were at the same time adopted declaring that modifications should be proposed in the commercial treaties on the fact of their being necessary being ascertained by Parliamentary inquiry. A numerously-attended meeting was held at Bordeaux on Saturday, in reference to questions connected with the mercantile navy. M. Pouyer-Quertier, who spoke for several hours against the treaties of commerce and the abolition of restrictions upon imports in foreign bottoms, met with great success. MM. Letapic and Labar also addressed the meeting, expressing views similar to those advocated by M. Pouyer-Quertier.

The Correctional Tribunal of Paris has condemned M. Barbier, the manager of the *Rappel*, to three months' imprisonment and a fine of 1,000 francs, and MM. Charles Hugo and Felix Pyat to four months' imprisonment and 1,000 francs fine for provoking the army to rebellion. The proceedings in the matter were ordered by the late Government, but M. Ollivier is blamed for not having stopped them on taking office. A provincial paper is being prosecuted for having insulted the Empress, but it is not clear that the Central Government has yet occupied itself with the affair. However that may be, it is felt that the Imperial family should be sheltered from the invective of the Ultra press, especially since her Majesty has renounced the part she formerly took in the Cabinet Councils, and has retired from politics.

SPAIN.

A Ministry has at last been formed. Rivero, Sagasta, Montero Rios, and Topete are to be the new members of the Cabinet. It may be doubted, however, whether the Cabinet is completed, since according to the list Olozaga is not included. There is again talk of Espartero as King, also of investing the Regent with sovereign power. This solution, however, meets with considerable opposition from the majority of the Cortes, and the partisans of the Duke de Montpensier are also very active in resisting it. It is probable that a course will be adopted postponing the question of succession to the Throne for the present until the majority of Deputies shall have arrived at an understanding on the matter, and the Cortes shall have completed their work of legislation on the organic laws of the country.

AMERICA.

The New York State Legislature have rescinded their former resolution ratifying the Negro Suffrage Amendment. The Missouri Legislature have ratified it.

Mr. John T. Hoffman, Democrat, Governor of New York, in his annual message, says of repudiation:—"The Government is as much bound to pay its legal tender notes as its bonds. I am for paying both in full, and against the repudiation of any portion of either."

The twelve Spanish gunboats which remained in New York have sailed for Cuba, where the insurrection is substantially at an end.

Numerous Washington correspondents of New York journals state that the President will shortly send to the Senate a secret message, communicating a treaty negotiated between President Baer and United States Commissioner Perry for the annexation of San Domingo to the United States as a territory. According to this intelligence, the United States undertake to pay the debts of San Domingo, receiving public lands at a joint appraisal for all payments exceeding 1,500,000 dols. The treaty, it is added, is subject to a ratification by the United States Senate, and by a majority of the voters in San Domingo.

THE RED RIVER INSURRECTION.

The Red River insurgents have issued a long de-

claration of independence, in which they state that hitherto the people of Rupert's Land have respected the authority of the Hudson's Bay Company, though the Government of that company was far from answering to their wants; but that having now been abandoned by it and transferred to a strange Power, they consider themselves free from all allegiance to their former rulers. They refuse to recognise the authority of Canada, and declare that they will continue to oppose it. They moreover proclaim in the name of the people of Rupert's Land, and the North-West Territory, that they have established a provisional Government, which they hold to be the only lawful authority existing in the country, and announce that they are ready to enter into such negotiations with Canada as may be favourable to the good Government and prosperity of the people.

A despatch dated Toronto, Jan. 6, says:—"The Red River insurgents have tried by court-martial, and sentenced to banishment, forty-five loyal Canadians, retaining, however, four as hostages. The recalled Governor, McDougall, is expected at Ottawa this week. Private letters received by merchants here state that a reign of terror prevails at Winnipeg. Scotch, English, and French inhabitants are anxious that the Canadian Government should take possession of the country, but are powerless against the armed body of French settlers. Those who have been banished are now on their way to Canada."

FOREIGN MISCELLANY.

Count Bismarck entered on his functions as Foreign Minister of the North German Confederation on the 1st inst.

Dr. Nelaton is about to leave Paris for Rome, to recruit himself from his severe professional labours under the milder climate of Italy.

More than 7,000 persons have left their cards at the Farnese Palace, Rome, to congratulate Francis II. on the birth of the princess.

It is said that the Prince Imperial will serve as Sub-Lieutenant in one of the regiments at the Camp of Châlons in May next.

Dr. W. H. Russell is expected at Calcutta as special correspondent of the *Times* during the visit of the Duke of Edinburgh.

It is said that the cessation of the French occupation of Rome depended on the refusal of the Spanish Crown by the King of Italy on behalf of his nephew.

The project for a railway to Yedo (Japan) is said to have been revived, and the Japanese Government are in treaty with Belgian firm for the supply of the necessary plant.

A telegram from Toronto states that Prince Arthur gave a grand ball at Rosemount on Thursday, which was attended by a large and brilliant company.

The Emperor of Austria has signed a decree of amnesty in favour of all the insurgents in Dalmatia who may make their submission before the 15th inst.

A telegram has been received at the Admiralty announcing that the Monarch, with the remains of Mr. Peabody on board, arrived at Madeira on the 30th ult. His remains are to lie in state for two days at Portland. Mr. Thornton, the British Minister, and the Governors of several States, will attend the funeral.

Count d'Eu, son-in-law of the Emperor of Brazil, oldest son of the Duke de Nemours (says the *Independance* of Brussels) has just been declared heir presumptive to the Brazilian Crown. The Cabinet of Paris has received official information of the fact. The Prince is 28 years of age, having been born at the Tuilleries in 1842, and the Princess, his wife, 24.

CHINESE POLITENESS.—Sir Rutherford Alcock, in bidding adieu to Prince Kung, was addressed by that functionary in these words: "Now you are going home, I wish you would take away with you your opium and missionaries."—*China Mail*.

LATER TIDINGS OF DR. LIVINGSTONE.—The Hon. Secretary of the Central African Mission says:—"Bishop Tozer, writing from the Mission-house, Zanzibar, under date October 25, 1869, says:—'I spoke a few days since with an Arab trader, who informed me that he had seen Dr. Livingstone four months before at Ujiji.' This brings us to July."

HEALTH OF THE CZAR.—The *Lancet* states that the Emperor of Russia is suffering from hypochondriasis—a malady which is hereditary in the Imperial family of Russia, and which is extremely difficult to combat. It has thrown a gloom over his existence. It is said that the Emperor, whose robust appearance and fine aspect of health are considerably altered, often refuses food, and shuts himself up from all outer communication, and from all the social enjoyments which he used formerly to seek.

NOVEL JOURNEY.—Mr. Palmer, the celebrated Arabic scholar (travelling Fellow of the University of Cambridge), has arrived in Arabia, where he and a friend will spend some months among the Arabs of the unknown district bordering upon Sinai. The object of Mr. Palmer is to learn and to record the legends believed to be still existing there as to the passage of the Israelites and their sojourning in the neighbourhood. Mr. Palmer has undertaken this difficult task for the Palestine Exploration Society.

THE TREATY OF COMMERCE BETWEEN AUSTRIA AND GREAT BRITAIN was signed in Vienna on the 30th ult. The signatories were Count Beust and Lord Bloomfield. It has yet to be submitted to the Parliaments of Vienna and Pesth, but this will be a mere formality, as the Hungarian Chamber has already given its approval, and the conditions imposed by the Reichsrath "have been fulfilled," says the *North-Eastern Correspondence*, "thanks to the accommodating disposition of the English Government."

MRS. STOWE AND THE BYRON SCANDAL.—The *Pall Mall Gazette* has a special New York telegram, giving the substance of Mrs. Stowe's new volume, "Lady Byron Vindicated." The telegram begins, "It is disappointing in so far as it contains no documentary evidence and few new statements of fact. The author confines herself very much to argument, rather forcibly stated, and does her best to explain away the various objections that have been made to the credibility of her story:—It closes:—'Here in America the public indignation at Mrs. Stowe's conduct in this matter has only been intensified by the publication of this so-called defence."

PRUSSIA AND THE NEW FRENCH MINISTRY.—The semi-official *Provincial Correspondence* of Berlin publishes the following with reference to the change of Ministry in France:—"The circumstances under which the change has been made, as well as the names of the statesmen who have been called to form the new Cabinet, afford a fresh guarantee for the maintenance of those peaceful and friendly relations which, on the strength of the sentiments of the Emperor Napoleon, already subsist between France and the North German Confederation."

MR. PEABODY'S LAST RESTING-PLACE.—Harmony-grove, the spot selected by George Peabody for his burial, is a beautifully wooded rising ground, situated upon the north-western boundary of Salem, in Massachusetts, and itself bordering upon the line of the town now called Peabody. Upon the principal street of the latter, lately the South Danvers of his early life, the visitor still sees the house, with its small shop in front, in which, as the boy of a village store, many of the youthful days of the great philanthropist were spent. The little window of its narrow attic is that of his bedroom. From its elevation above the street, doubtless, he often looked out upon the rich landscape, which, "in all the country round," identifies ancient Danvers as one of the most beautiful of the New England towns. Among its features nearest Salem, with which he was familiar, perhaps the leafy shades of the ridge, now known as Harmony-grove, may have been prominent.—*American Paper*.

FEARFUL RESULT OF FOLLY.—A frightful accident, arising out of a foolish wager, occurred two days back on the Vincennes railway. Two young soldiers attached to the Gymnastic School at the Fort de la Faisanderie had made a bet that they would repeat a feat performed recently by one of their comrades, and which consisted in jumping from the top of one of the carriages on a bridge as the train passed beneath, and then descending on another carriage on the other side. They were returning from Paris to their quarters by rail, when rendered more venturesome by drink, they endeavoured to put this insane project into execution near the Fontenay station. They, however, either did not make the spring in time, or else missed their aim and fell back; in any case they were caught between the top of the carriage and the crown of the arch, and one of the young men was crushed to death instantaneously, while the other received such injuries that his life is despaired of.

EMIGRATION TO CANADA.—The Canadians seem to be thoroughly in earnest in encouraging immigration, and both the Provincial and Dominion Legislatures have taken steps to attract a further portion of our surplus population. The Lower Province looks chiefly to France and Belgium, but the great field for emigrants to Great Britain must obviously be Ontario. The Legislature at Toronto has voted 24,000 dollars, as against 10,000 voted last year, to assist destitute emigrants on landing, and to forward them to places where employment awaits them, as well as to disseminate information in this country and Ireland, as to the demand for labour in Canada, and the facilities for obtaining it. Colonel Shaw has been despatched to Scotland as the appointed emigration agent of the Dominion Government in that country; and placards, pamphlets, and a perfect artillery of advertisements are to flood the land, if we are to believe all the reports that reach us. Some 13,000 immigrants reported themselves at the several agencies in Canada during the year ending on the 1st of November last, and these almost without exception have obtained full employment. So, at least, we are assured.—*Pall Mall Gazette*.

ABYSSINIA.—The following is an extract from a private letter, dated Massowah, December 20:—"M. Munsinger, the French Consul, is gradually recovering from the gunshot wounds he received some two months ago up in Bogos. The Arab doctor sent up to attend him had returned and reported having extracted the four bullets successfully. They have not yet arrested the assassin, but two Abyssinians have been put in chains, charged with being implicated in the affair; one of them, Abu Emnetu, a native Jesuit priest, educated in France, is believed to have given the assassin forty dollars to commit the deed. When taken into custody by one of Kassa's officers, he said, 'Do not touch me; I am a French subject.' 'We will see about that afterwards,' replied the officer; 'in the meantime we will put these chains on your hands and take you to Adowa.' Colonel Kirkham is busy drilling Kassa's soldiers for a campaign; he has now about 300 efficient men. Wagshum Gobazie, having secured all the provinces south of the Teccazze, now aspires to become master of Kassa's territory also, and is already preparing to attempt it. He is much stronger than Kassa, and the general opinion is that he will overthrow the ruler of Tigre. The Coptic Patriarch, who arrived in Adowa a few months ago, has issued a letter, with the sanction of Kassa, prohibiting the Abyssinians reading the Protestant Bible."

THE EMANCIPATION OF THE RUSSIAN SERFS.—On the 19th of next month the emancipation of the Rus-

sian serfs will be complete, as from that date they will be allowed to leave their communes and settle in any part of Russia they please, instead of being *adscripti glebo*, as hitherto. It is pretty generally admitted in Russia that, whatever may be the future consequences of the emancipation, it has so far greatly diminished the general prosperity of the country, and it is feared that the new state of things which is to begin on the 19th of February will only add to the evils which have already been produced by the measure. The want of capital, and the badness of the climate in the North of Russia, have made agriculture a very unprofitable pursuit there, and it is probable that many of the peasants who are now compelled to inhabit the northern districts will make use of their newly acquired liberty to emigrate to the south, where the land is exceedingly fertile, and their work would consequently be far more remunerative. In that case, the peasants who remain will, according to the Russian law, have to pay for those who have gone, as the emancipation dues are levied, not on the individual, but on the commune; and if the emigration is anything like so extensive as good judges expect it will be, it must reduce the communes in the north to utter ruin, besides causing heavy losses to the Government.

RECONSTRUCTION.—The bill imposing conditions upon Georgia before her members can be readmitted to Congress, has passed both Houses and become law by receiving the President's signature. It provides that the Legislature of Georgia shall be called together as it existed before the negro members were expelled; that the members shall take a rigorous test oath of such a character as will exclude enough Conservatives to give the Radicals the majority; and that the State shall ratify the Fifteenth or Negro Suffrage Amendment. These conditions are deemed very hard, and the bill was fought very bitterly in the House, and denounced to the echo, not only by the Democrats, but by Birmingham and Farnsworth, Republicans. The party lash drove it through, although their votes are recorded against it. There will be extreme difficulty in reassembling the original Legislature as designed, for the reason that many of the members are *non est*. Twelve to fifteen have been murdered or assassinated in political broils, four or five have run away, and one or two are in gaol, while another was expelled, and is now practising law in New York. The number that will be excluded from inability to take the prescribed oath will be about twenty-four. The Governor of Georgia has issued a proclamation convening this Legislature, January 10. The Administration, however, intends to enforce the law, and a sufficient military force will be concentrated in Georgia to compel obedience.

THE FRENCH TREATY.—According to the Paris correspondent of the *Economist*, M. Ollivier's Cabinet is disposed to admit the Parliamentary inquiry on the subject of the English commercial treaty which the late Ministry refused. "At first glance," the writer remarks, "this seems a success for the Protectionists, and so it is to a certain extent. But they required that the denunciation of the treaty should precede or accompany the investigation, and I am told that the Ministers are not prepared to go so far. In consequence, we may assume that the treaty is safe for another year at least. The convention ratified the 4th of February, 1860, stipulated in Art. 21, 'that it should be in force ten years from the date of ratification, and that in case neither of the contracting Powers should notify twelve months before the expiration of the said ten years the intention to put an end to it, should continue in force for a year, and so on from year to year until denounced.' What I say about the intention of the Ministers is based on an answer given by one of them to an inquiry of a friend of mine; but as in France Ministers are variable as the winds, and as besides the one referred to may have spoken for himself alone, without consulting his colleagues, we need feel no surprise if that intention be not adhered to. At the same time it seems highly improbable, not to say impossible, that any other can be formed, seeing that there would be absolute folly in denouncing a treaty before inquiry into the working of it."

THE PROPOSED DISARMAMENT.—The *Indépendance Belge* has the following remarks on the reduction of the army which is said to be contemplated by the new French Ministry:—"That satisfaction must be given to public opinion in this respect, no one can doubt who has taken account of the mortal blow which recent military laws have struck at personal government. The state of Europe, the necessity of keeping the peace, which is imposed on all States, however unwilling they may be to reduce themselves to bankruptcy or to decimate their population—all this tends to make disarmament an urgent necessity. But disarmament affects so many personal interests and prejudices, that the bare possibility of it cannot but arouse, at this moment, a strenuous opposition. To this opposition the *Patrie* gives currency when it affirms that the proposal to reduce the army forms no part of the programme of the new Cabinet. It matters little whether the other Powers have or have not at present entered on the same course; they cannot help following the first who sets the example. It may be that hitherto M. Ollivier and his colleagues have taken no resolution on the point; but when the question is once raised, the logic of events, not less than their own interest, will impel them to decide in a contrary sense to that which the *Patrie* affirms. It must not be forgotten, moreover, that peace is the first word in the programme of the Left Centre as well as of the Right Centre, and we must believe that if the new Ministers (except M. de Parieu) have endorsed it, they do not mean to dis honour their pledge."

MR. WILLIAM CRAFT AT WASHINGTON.—Miss

Frederika Bremer once said that the story of the American negro would some day be regarded as the romance of our age. There can be no doubt that the modern history of slavery and its downfall has given rise to incidents of a highly dramatic, and sometimes even of a poetic character. A casual item of news from Washington states that Mr. William Craft has just been introduced to the Secretary of the Treasury by Senator Sumner, and that he will probably be appointed to an official post in the State of Georgia. The flight of William and Ellen Craft from slavery in Georgia, a little less than twenty years ago, is fresh in the recollection of many people. Betrothed, but resolved not to marry until they were free, they made their escape; she disguised—for she was almost white—as a Southern gentleman going to some Northern watering place for his health; he as the gentleman's body servant. They travelled on the usual trains, deceiving all eyes by well-acted displays of impudence on one part and abject fear on the other. Assisted by friendly Quakers through Pennsylvania, they arrived at last in Boston, only to find that their close pursuers were also there, anxious to number them among the earliest victims of the notorious Fugitive Slave Law. They were united in marriage by the late Theodore Parker, who, after pronouncing the benediction upon the couple, gave Mr. Craft a dagger, enjoining him therewith to defend himself and his wife. Hearing from friends who were on the look out while the marriage ceremony was proceeding that the slave-hunters were prowling near, Mr. Parker concealed the fugitives in his own study. For several days the distinguished preacher sat outside the door of his study to write his sermon, having by his side a musket which had been used by his grandfather in the battle of Lexington, which began the American Revolution. The Southerners and their official assistants in Boston got at last upon the trail of the fugitives, and it was deemed necessary that they should be carried, if possible, out of the reach of danger. On a dark night, in the small hours, they were taken in a boat out into Boston Harbour, where an English ship lay preparing to sail on the following morning. On that ship they came to England, where they have hitherto lived and been respected, where their children still remain for education, and where on one occasion Mr. Craft defended the ethnological position of the negro from scientific attacks with a skill which elicited the applause of the British Association for the Advancement of Science. Since Ellen Craft plunged into the forests of Georgia in the disguise of a man, the President of a slaveholders' Confederacy has been captured in the same region. Whereas she and her husband could find in those days no security even in Boston, a leading Abolitionist of Boston now lectures on the rights of humanity, however coloured, in the cities of the South. And to the State where they were once held in an intolerable servitude they will now return, to review their old associations, and, if our information be correct, with the advantages of official position. Such is one laurel that may be added by the optimist to the brow of our century as it reaches its period of threescore years and ten.—*Daily News*.

STATE OF IRELAND.

It is reported that a party of men, disguised and armed with revolvers, have visited several farmhouses in the County Meath and forcibly taken away a number of guns and pistols.

The Lord Chancellor of Ireland has dismissed from the Commission of the Peace Mr. M'Sweeney, a magistrate, who used profane and offensive language to a Protestant clergyman at a meeting of the Magroom Guardians.

The land question was debated at a private meeting of the Roman Catholic clergy of the Deanery of Tralee, Dean Mawe presiding; and a series of resolutions adopted, advocating fixity of tenure at valuation rents, and justice for the labourers.

At the meeting of the Dublin Town Council on Saturday, a resolution was passed in favour of "calling upon the Government to grant a Royal residence to Ireland."

The conference of Liberal peers, members of the House of Commons and others, to be held in Dublin on the Irish land question, is fixed for the 2nd of February.

The Irish Land Bill, if we may believe the *Irish Times*, is now in the hands of the law officers in Dublin. Our contemporary learns that "in the main the measure, as Mr. Thring has drafted it, rather increases than diminishes the rights of property, while at the same time it places within reach of the tenant, who feels himself in a degree aggrieved, the most complete and inexpensive machinery through local tribunals for securing everything which he can reasonably claim, either on the ground of long tenure or admitted improvements."

The assassination of Mr. Walsh has created a painful feeling, which is heightened by the want of clue as to the motive of the assassin. The correspondent of the *Daily Express* says the excitement at Tuam is very great, and that the sense of insecurity is such that some have been heard to ask, "Whose turn will it be next?" This correspondent states that the general impression in the neighbourhood is that the murder was the result of trade jealousy, with the object, that is, of removing a successful man of business out of the way of rivals. Mr. Walsh left between 6,000*l.* and 8,000*l.* Nothing has been elicited by the inquest on his body. The verdict of the coroner's jury is that he was shot by persons unknown. The two men who were in custody are discharged. The *Times* remarks:—"It will be asked what was the motive for this assassi-

nation. It does not seem to English minds a sufficient explanation of a murder that the victim was a buyer of eggs, and yet the whole sum and substance of Walsh's offence is declared to be that he was diligent in this business. He bought too many eggs, and he gave too good a price for them. He was shot for buying eggs at too high a price." He was in fact an enterprising, pushing, energetic man, who saw that there was a good trade to be done in the exportation of eggs from Ireland to England, and he went about buying all that the farmers in the neighbourhood could sell, that he might send them to a dearer market. By his spirit and prudence he had saved some money, and his capital enabled him to take the lead in the trade. His last offence was raising the price of eggs on the afternoon of the day he was shot to 1*l.* 6*d.* a dozen, and this is supposed to have been the immediate occasion of his assassination. The occurrence is thus almost, if not quite, unique, because there is no trace of 'landlordism' which can be assigned as its cause."

An ejectment, which has excited much interest in Ulster, was heard on Thursday at the Bailiborough Quarter Sessions, county Cavan. The complainant was Sir John Young, the Governor-General of Canada, and the defendants three old ladies, sisters of a Presbyterian clergyman, who died in June last, and who had property of which he had a life lease. An ejectment was now brought for over-holding. The chairman of the county sessions granted an ejectment decree, but in consequence of the facts which came out, giving the case the appearance of hardship, the decree is not to come into use until a communication can be had from Sir John Young.

M.P.'S ON PUBLIC QUESTIONS.

On Tuesday evening, Mr. Watkin Williams, M.P. for the Denbigh boroughs, met his constituents at Holt, and addressed them on the topics of the day. Mr. Williams deprecated any advocacy of the measure for the enfranchisement of women, although the attendance of the ladies at that meeting was at his instance. After referring to the work of the past session of Parliament, he proceeded to speak of the work that was to come on during the next session. There was a tyranny, he said, exercised upon voters who wished to vote according to their consciences, even among them, although evictions had not taken place. There was a tyranny worse even than that, equally insufferable, cruel, and vicious. To meet such an evil the ballot had been proposed, and he had been told upon reliable authority that before another election they would have the question of the protection of the ballot for electors settled. (Cheers.) The last time he was in London he heard from one he believed to be as reliable an authority as one could have for such a matter, that vote by ballot would not be opposed by Mr. Disraeli and the Conservative party. The speakers then proceeded to touch upon the game laws and the detriment the preservation of game was to the tenants. Sir John Colridge's bill (Mr. Williams proceeded) was brought forward to enable all colleges and the Universities of Oxford and Cambridge to be thrown open without distinction of creed. That bill was passed by the Commons and thrown out by the Lords. He (the speaker) said when he heard of it he was glad, because a more sweeping measure would now be passed; and the recent meetings of the heads of the houses of the Universities of Oxford and Cambridge showed him that he was right. The speaker then enlarged upon the subject of popular undenominational education as taken in hand by the Birmingham League. In regard to the disestablishment of the Church in Wales, he said that he had given notice to bring forward two motions—one that it was desirable that the Church Establishment in Wales as such should cease to exist; and another that, having due regard to all private interests, the funds now appropriated to the Establishment should be applied in aid of such a system of universal and national education as he had just before referred to. (Applause.) He conceived that notice of motion, and would carry it out, in no spirit of hostility to the Church, but quite the reverse. He was a Churchman, and had been brought up as one, but he fully believed that the great Reformation which took place a long time ago was most incomplete in one thing, and that was in leaving the management of religion and the Church associated with and in bondage to the State. (Hear, hear.) And his conviction was that if the Church in Wales were freed and disentangled from the State, and the endowments, which are undoubtedly the property of the nation, appropriated to the nation's use, the old Church, which still has life in it, would rise up to a power and spiritual influence which it had not known for centuries. After some further remarks, the speaker concluded amid loud applause.

Mr. Serjeant Dowse on Saturday delivered a spirited speech to his constituents in Londonderry. He reviewed the Liberal legislation of last session, and closed with a reference of a guarded kind to the Land Bill which the Government will introduce. On the passing of the Church Act he observed:—

I was present in the House of Lords when Lord Cairns, the soul of Protestant earth, the saviour of Protestant society, abandoned the Irish Church. (Great cheers.) Why did he do so? Because he cared more for his title than for the Irish Church. (Great applause.) Where were the great Protestant aristocrats? Where was the Duke of Manchester? Where was the Duke of Abercorn on that night? These are the men who have the audacity to come forward to talk to me. Where were they when vital Christianity, as they call it, was being sacrificed on that night in the House of Lords? (Applause.) I asked a Conservative friend of mine, "Where are now your Conservative peers?" and he replied, "I think they are at home." (Cheers.) The

sult of this was a majority of fifteen. A surrender was made; the bill came back to the House of Commons, and finally passed both branches of the Legislature. (Great cheers.)

Mr. Dowse spoke of the Land Bill after this fashion:—

Citizens of Derry, you are all of you identified with the land question. If you do not let your wants be known, it is impossible for us to legislate for you. As long as you tell your wants, no Ministry can dare to refuse to listen to you. There is one thing impressed on my mind—that the bulk of the English and Scotch people are determined to do justice to Ireland. (Applause.) This bill will be brought forward by the Government. I tell you no bill ought to be deemed satisfactory that does not protect the tenant against eviction and increase of rent. However, take all you can get, and you will be the better able to take more. Every step in the right direction will be a step gained. Nothing is final, except that the rights of property remain intact; but this can be so, and justice done to the Irish people. If a man holds a farm improved by his ancestors, or spends money upon it himself, in tilling, hedging, draining, &c., are not these improvements his property in the eyes of God? I believe Irish tenants have no desire to deprive landlords of their property.

Mr. Dowse was loudly cheered by the audience.

UNIVERSITY OF LONDON.

The following are lists of the candidates who have passed the recent LL.B. examinations:—

FIRST LL.B. EXAMINATION.—PASS EXAMINATION.

First Division.—Seward William Brice, M.A., University College; Arthur Thomas Larter, private study; Daniel Mackey, private study; Charles James Tarring, private reading.

Second Division.—Arthur William Alexander, private study; William Austin, private study; Archibald Brown, M.A. Edinburgh, Christ Church, Oxford; William Grist, private study; Nicholas Hanhart, private study; George Charles Kilby, private study; William Patmore Slater, private study; Oscar Dan Watkins, King's and Merton College, Oxford.

SECOND LL.B. EXAMINATION.—PASS EXAMINATION.

First Division.—Rev. George Maclochie, M.A. Queen's, Queen's College, Belfast.

Second Division.—Edward Walker Brandard Malkin Hance, private study; Frederic Marshall, B.A., private study; David Nasmith, private study.

THE NATIONAL EDUCATION LEAGUE.

The following correspondence between the secretary of the Merthyr Education Committee and the secretary of the National Education League will be read with much interest:—

Merthyr, Jan. 4, 1870.

Dear Sir,—At a meeting of the Merthyr Education Committee, held last Wednesday evening, the heads of the bill prepared by the Executive Committee of the National Education League were carefully discussed, and after some deliberation it was unanimously decided to dissolve the connection between this committee and the League. This step has been taken most reluctantly and with much pain by our committee, for all its members are convinced of the great advantage to be derived from concerted action throughout the kingdom; but as some of the proposals of the League are in direct antagonism to principles for which this committee has always contended, and are subversive of the principles of the League itself, as originally constituted, no other course was open than the one now adopted. Our main objections to the League are the three following:—1st. The proposal to enforce the attendance of children at denominational schools. This will introduce a principle never yet recognised in this country, and one which will inevitably be a new form of persecution. The chief advantage will be derived by the National Society of the Church of England, and the result will be that the children of Nonconformists will be compelled to attend Church schools, and the children of Churchmen will, in a few instances, be compelled to attend Nonconformist schools. This arrangement, while pretending to screen the pupils from sectarian influences by a conscience clause, will actually give to the clergyman of the parish, or to the minister of the denomination to which the school belongs, a most undue influence over all the children in his neighbourhood, whether they belong to his denomination or not, and will thus virtually prop up one sect at the expense of another. Our committee is persuaded that all Wales will resist any attempt to carry this principle into operation, and that even in England it will be disconvenanted as soon as it has been clearly understood. 2nd. The proposal to empower local authorities to enforce the reading of the Bible in schools supported out of local rates and the public funds. We believe that the injustice of levying rates or taxes for teaching religion is quite as great when a local majority is the tyrant, as when the Queen enforces it by an Imperial statute, and that the wronging which would be annually created in the various districts of the country, and the exultation of the victorious party over the vanquished, would make it an almost infinitely greater evil to entrust local authorities with this power than to leave it to Government to decide. The provision which is to invest local authorities with power to enforce Bible-reading in schools supported by local rates will virtually be a law for levying rates for the purpose of teaching religion, and for enforcing religious instruction upon children with or without the consent of their parents. The League avows an intention not to levy rates for the purpose of teaching religion, but if the reading of the Bible, or, in other words, religious instruction, is to form a constituent part of the education to be given, it is as much of a quibble to assert that these rates will not be levied for teaching religion as to assert that they will not be levied for teaching writing or arithmetic; and considering the diversity of religious opinions in the country, it is a mere subterfuge to call schools of such a character unsectarian. 3rd. The proposal to double the present grants to existing schools, on certain conditions being fulfilled. This will virtually be an endowment of ecclesiastical bodies, and especially of the

Established Church, and will be a revival of the church rates in a worse form than ever, inasmuch as the grants will be paid to institutions which avowedly aim at extending their sectarian teaching, and multiplying proselytes. These are principles which we regard as quite indefensible and unjust. They virtually involve a return to a system of ecclesiastical tyranny, against which the people of this country have been protesting more and more loudly every year. When the first prospectus of the League was published, it distinctly stated that the scheme projected would not injuriously interfere with existing schools, but never proposed to endow them with larger subsidies than the most sanguine of their friends have ever been bold enough to ask from Government. The compulsory powers also with which it proposed to invest educational districts were associated with unsectarian schools, not, as now, with denominational and purely sectarian institutions. The introduction of these proposals, at this stage, and the determination of the League to abide by them, have compelled us, in justice to ourselves and the principles to which we firmly adhere, to retire at once from all connection with the League.

Yours truly,
J. D. WILLIAMS, Hon. Secretary of the
Merthyr Educational Committee.
To Jesse Collings, Esq., Hon. Sec., Birmingham.

National Education League, 47, Ann-street,
Birmingham, Dec. 20, 1869.

Dear Sir,—I am in receipt of yours of 18th inst. The committee regret to find that while the League is progressing in nearly every part of the country in a most satisfactory manner, and carrying the people with it, little or nothing is being done in your district. All your letters have been full of objections to our scheme, and in the one just to hand you speak of "two points" still remaining to prevent your "active co-operation" with us. You say also that you are "arranging a conference; about to bring in a bill"; and at work with those "far in advance of the scheme of the League." You seem not exactly to understand our position. We have placed a scheme before the country which (notwithstanding your unfortunate remark that "you had been duped") faithfully carries out the platform which you and all the members of the League were invited to join—that scheme cannot now be altered—it is mere waste of time to suggest alterations—it is before the country, and no alterations can be made. We feel that we have wasted most valuable time in South Wales, and the committee would like to have your immediate and plain reply, Are you as a member of the executive of the League, with us or not? If you are, will you immediately move in your district to form branches and to advance the work of the League on the basis laid down? If not, it will be better for you to resign, so that we may place the interests of the League in other hands. Of course we are sorry if you do not agree with us, but if you do not, the better course will be the one I indicate, as we are losing much time in a district in which we are sure of support. It is wasting your time and ours to discuss matters which cannot be altered. Allow me to point out that the instructions for the bill have not been "improved," but are the original ones decided on by the executive, and agree exactly with the principles of the League.—Awaiting your reply, I am, dear Sir, very truly yours,

JESSE COLLINGS,
Hon. Secretary National Education League.
Wm. Simons, Esq., Church-street, Merthyr Tydyl.

P.S.—It is now the end of December, and we have not a single branch in South Wales—while we have nearly 100 in England—and this in the face of the fact that we have the Principality with us.

Gwainwarren, Merthyr Tydyl, Dec. 22, 1869.

Dear Sir,—I have to acknowledge your letter of the 20th instant. The synopsis of the intended bill has now been made public. There are two provisions in it which are wholly opposed to my opinions, and do not consist with the representations which led me and others to join the League. Firstly: One of the principles of the League is that all schools aided by local rates shall be unsectarian. Secondly: I understood that there was no intention of interfering with existing denominational schools beyond giving powers to enable them to merge into the new system. As I read the synopsis its provisions are in direct antagonism to these principles. Instead of the schools being unsectarian, power is given to boards to make them sectarian. The reading of the Scriptures is, in my opinion, and in that of more than a fourth of the population of the United Kingdom, a sectarian teaching. It would be sectarian to the Roman Catholic and the Jew. The permissive power is fraught with danger. Every board will be rent by it with religious passion, and every educational district will be convulsed with sectarian warfare. The framers of the synopsis must have forgotten the church-rate conflict. They would by this provision initiate a contention infinitely more bitter than that, but with a similar result. Rates for teaching religion can never be collected in England. The next objectionable proposition is that to compel the attendance of children at existing denominational schools with the protection of a conscience clause. This is utterly inconsistent with my sense of right and justice. It is impossible that a power so offensive can obtain public acceptance. There is something revolting to me in the notion of compelling children to attend denominational schools. To say that they have the protection of the conscience clause is an idle mockery. This proposal, and that for doubling under certain conditions the State grant to existing schools, contradicts the second principle referred to. It is with the greatest pain that I sever my connection with the League; but I have no alternative. I am convinced that if these proposals are persisted in, you will be met by a resistance which nothing but the zeal of honest convictions can create, and that your society will die by its own hand. I am sure you do not rightly interpret the opinions of Wales; any one having boldness enough to launch these propositions to a public meeting in this country would be hooted off the platform, and I feel certain that directly they are clearly understood they will be repudiated even in those English districts where you have been most successful. By these vagaries you reduce the League to the standard of the Education Union, and, while arming the adversaries of compulsion with weapons to be used against yourselves, you burden your platform with offensive provisions that never yet

had an advocate in England. You will be bound to abandon these errors. When you do I shall be glad again to give you all the assistance in my power. Until then we must pursue different paths. But for these grave and vital blunders you would have had all Wales with you, though we are far in advance of you in many points. I cannot imagine what evil genius has seduced your executive to adopt these noxious notions. I reserve the right to make this letter public.

I remain, dear Sir, yours very sincerely,
WM. SIMONS.

Jesse Collings, Esq., Hon. Sec. National
Education League.

The President, Mr. George Dixon, M.P., and the officers of the National Education League, met a number of representatives of the Birmingham trades unionists on Wednesday night, to confer on the bill proposed by the National Education League. Resolutions were moved approving of the League's scheme, and pledging the support of the working men present. Messrs. Rafferty, Devey, and Smith advocated the exclusion of Bible-reading from rate-supported schools, and completely secular education. Another speaker advocated Bible-reading, which was received with expressions of dissent. Mr. Dixon refused to say, in reply to Mr. M'Lelland, whether or not he would support a cause excluding the Bible from rate-supported schools. Mr. M'Lelland referred to the difficulty experienced with regard to the Bible in Irish schools. Mr. Joseph Chamberlain, chairman of the executive, spoke of the " vexed question of Bible-reading," and said that the League did not make the Bible a text-book. The resolution was carried. The subscriptions now reach 50,000L, and the members of the League number 9,000.

At a meeting in favour of the Education League, held at Wolverhampton on Monday night, the Rev. T. G. Horton (Congregationalist) said that Wolverhampton ought to give an unqualified support to the League. He joined it as soon as ever he heard of it; and now, after having heard much discussion, he was prepared to take his stand, not upon the general platform, but upon every plank of the proposal. The denominational system had left them this; and it could not remove the evil, because the religious bodies to which the education was confined did not reach one half of the population of the country.

WELSH VIEWS ON EDUCATION.

At a preliminary meeting of the committee, it has been decided to submit the following resolutions to the Welsh Educational Conference, to be held on the 25th inst.:—

1. That it is the conviction of this conference that any system of education fully meeting the requirements of Wales must be free, secular, unsectarian, and compulsory.

2. This conference deems the direct religious teaching now imparted in day schools of but little value, and is confident that the spiritual training of the young may be fully and safely entrusted to the parents and the Christian Church.

3. Religious liberty being the birthright of every individual, this conference protests against any national scheme of education which shall enforce attendance at any denominational schools, or levy rates for sectarian or even religious instruction.

4. That a system of national free education, in order to be equitable, should, in addition to the elementary forms, provide advanced and higher schools open by graduation to all classes of the community.

5. That in connection with the establishment of a national system of education for the United Kingdom, equitable arrangements be made with the managers of State-aided existing schools for their union with the national system, and that provision be made for the speedy cessation of State aid where such union shall be declined.

6. That an education association be constituted for Wales, to consist of such persons as concur in the principles embraced in the resolutions of this conference, and that an executive be appointed to bring the views of this conference fairly before the country, and to watch the introduction and progress of any educational measure which may be brought before Parliament, and that the same gentlemen be appointed a deputation to represent the views embodied in the foregoing resolutions before Mr. Forster and the Home Secretary.

EXAMINATION ANSWERS.—At a lecture given in support of the principles of the National Education League the Rev. Mr. Best, of Leeds, adduced some curious illustrations of the value of religious training which is given under the denominational system. Here are some samples, consisting of some literally copied answers to scriptural questions at an examination in a Church of England school. First as to Daniel the prophet:—"Daniel was put into the lions den and the lions eat him up and then his father told him to go and mind his sheep and he went to mind them on the field and while he was tending the sheep a lion and a bear came out to kill the sheep and the sheep ran away and he turned back and saw the lion and the bear and ran of a running and catch them both and then he came back to the sheep and prayed to God to forgive his sins." The following brief biography of the prophet Elisha also presents some curious and not very generally known facts:—"Elisha was born in cainen and was brought from cainen to egypt and he became a king of egypt and he went with his soulgers to conker another country and they came home beten and he had a great powerful country and elisher went to speak to daniel when he was in the lions den and elisher said to him Daniel how canest thou hear and he said the king put me hear and elisher was a good man and he had a good many soulgers."

Court, Official, and Personal News.

The Queen and the Royal Family attended Divine service at Osborne on Sunday morning. Dean Stanley officiated.

The Prince and Princess of Wales, who have been for several days at Gunton Hall, are expected to remain there for several days more. Their Royal Highnesses have been joined by Prince and Princess Christian. Earl de Grey and Lord Londesborough have been amongst the distinguished visitors invited to meet the Prince and Princess of Wales at Gunton.

Saturday was the sixth birthday of Prince Albert Victor, eldest child of the Prince and Princess of Wales.

The Princess Mary Adelaide was safely delivered of a son at eleven o'clock on Sunday night. Her Royal Highness and her infant are doing perfectly well.

It is in contemplation to invite the Prince and Princess of Wales to Belfast on Easter Monday, when it is proposed to unveil the statue of the late Prince Consort at the Albert Memorial, and to lay the foundation of the Working Men's Institute, or People's Club and Temperance Hall.

The first Cabinet Council after the Christmas holidays will be held at Mr. Gladstone's official residence on Friday, the 21st instant.

The Duchess of Sutherland, we hear, has been appointed Mistress of the Robes, in the place of the Duchess of Argyll, whose illness obliged her to resign.

Mr. Herbert, late Secretary to the Railway Department of the Board of Trade, has been appointed Assistant Under Secretary of the Colonial Office.

The *Army and Navy Gazette* understands that a considerable reduction is likely to be made in the Royal Artillery this year, to effect which several batteries will most probably be reduced.

We have it on good authority that a bill, intended to alter the terms on which public-house licences are to be granted in future, is now in preparation by the Government. We hope in our next issue to place the whole of the clauses of this bill before the trade.—*Licensed Victuallers' Guardian*.

The Hon. Edward Lyulph Stanley, brother of Lord Stanley of Alderley, is, it is understood, about to revisit the United States.

The London correspondent of the *Scotsman* says:—"Important rumours are abroad in London in reference to the leadership of the Tories in the Upper House. Briefly summed up, they may be said to consist of the following:—Lord Derby will not be accepted by the Conservative party. Lord Cairns' health compels his declaration that he only holds office until his successor is appointed. The Duke of Richmond and the Duke of Abercorn have been mentioned, but have not accepted, and it is not likely that Mr. Disraeli will at present be raised to the House of Peers to take the lead. The Marquis of Salisbury is not trusted by a certain section of the Conservative party, and the Earl of Malmesbury, having been tried and 'found wanting,' is out of the question. There, therefore, only remains the Duke of Marlborough to be looked forward to as the coming man, and it is confidently stated that if the position of leader is offered to him he will accept it."

It is generally believed in Dublin that the Freeman franchise cannot survive the report of the Commissioners upon the evidence given during the last few days.

Mr. Disraeli is said to be nearly recovered from his late attack of gout.

The term of office of Sir Philip Wodehouse, Governor of the Cape Colony, has, it is said, been extended for another year, to enable him to carry out his policy with reference to the annexation of Basuto Land to the dominions of the Crown.

A deputation of directors from all the railways of Ireland will, the *Irish Times* believes, shortly wait on the Lord Lieutenant and Chief Secretary to urge on them the importance of Government loans being granted at 3½ per cent. simple interest, or 4 per cent. sinking funds.

The *Observer* says a feeling of anxiety is at present pervading many of the Government offices in view of Mr. Lowe's next Budget, and the proposed reduction in the various departments. In Somerset House and the Custom House the feeling is generated by the belief that Mr. Lowe contemplates extreme reduction in the Inland Revenue and Customs duties. It is believed, also, that changes are contemplated in the Paymaster-General's Office—changes the carrying out of which will involve the destruction of the office.

The Earl of Derby is suffering from a severe cold, and has been confined to his residence for two days.

The death is announced of Dr. Ainslie, Master of Pembroke College, Cambridge, and also of Mr. Tidd Pratt, registrar of friendly societies.

The *Lancet* says the Archbishop of Canterbury "is going on very well."

Mr. Gladstone is expected to return to town from Hawarden on the 17th.

Lieut.-General Sir C. A. Windham has recently purchased a large quantity of land in Kansas. Sir Charles Windham was well known fourteen or fifteen years ago as the "hero of the Redan."

A number of volunteer officers met on Friday under the presidency of Lord Echo, and passed resolutions protesting against some of Mr. Cardwell's proposals as to the grant, and appointing a committee to consider the matter.

It is stated that Mr. James Young, of Kelly, intends to found, in connection with the Andersonian

University, two Technical Chairs and another of Natural Philosophy, towards which he is to devote the magnificent sum of 20,000 guineas.

The *Echo* understands that the Admiralty Inspector of Timber, in connection with an eminent City broker, has been for a time engaged inspecting the immense stock of timber in the Government yards, with a view to see what should be sold.

The death of General Sir De Lacy Evans took place on Sunday night, at his residence in Great Cumberland-street, at the advanced age of eighty-three years. He fought in Portugal, Spain, and France. Between 1814 and 1837 he served in Belgium, America, and again in Spain. In later years his name will be best remembered in connection with the command of the Second Division during the Crimean War, and on his return to this country he received the thanks of the Queen and of both Houses of Parliament. In the year 1831 he contested the borough of Rye in the Liberal interest, and in May, 1833, succeeded the late Lord Broughton in the representation of Westminster, and sat for that distinguished constituency with a brief interval until 1865.

Postscript.

Wednesday, January 12th, 1870.

MR. BRIGHT AT BIRMINGHAM.

Last night the three members for Birmingham addressed a densely crowded meeting of their constituents in the Town Hall. As this was the first visit of Mr. Bright since he has sat in the House as President of the Board of Trade, his presence and speech were looked forward to with great interest. The right hon. gentleman and his colleagues met with a most enthusiastic reception. After some preliminary proceedings,

Mr. BRIGHT, who on rising was received with cheers, which were again and again renewed, addressed the meeting. After a brief allusion to the passage of the Irish Church Act of last session, he spoke at length upon the Irish Land question, which he admitted was surrounded by many difficulties. He said: I consider this Irish land question one of the greatest and most difficult that ever was considered by an administrator, or that ever was submitted to a Parliament. (Hear, hear.) My views upon it have been explained in this hall in past times, and it will not be necessary nor would it be right for me to go in detail with regard to it, when probably before the end of next month whatever propositions the Government will submit to the House of Commons will be fully and fairly explained to all the people of the three kingdoms. (Hear, hear.) But, if I might say a word to people who are apt to criticise very much everything which a Government does—I don't ask them to approve beforehand—but I ask them merely to give to the propositions, whatsoever they may be, that same solemn and conscientious consideration which I believe these propositions have received, and will receive, from the members of the Government. (Cheers.) This is not a question for party. (Hear, hear.) I have no objection to as much party as you like—(a laugh)—when the time is fitting for it, but under the present condition of Ireland I should say that a party fight was an unpatriotic fight. (Cheers.) I say that it is not a question for class and party contest—it is a question for conscientious patriotism, and every man should consider it as though the prosperity, the peace, and the unity of the empire depended upon its wise solution. (Cheers.) I have often spoken upon this Irish question here and elsewhere. I blamed the leaders of parties in the House of Commons three years ago. Four years ago nearly, when the Habeas Corpus Act was suspended—I think in 1866—I blamed Mr. Gladstone, then leader in the House of Commons of the Ministry of Lord Russell. I blamed Mr. Disraeli leading the Opposition, because they did not in some way or other bring before the House propositions which should settle in some way what is understood to be the Irish question. But I knew then that it could not be dealt with fairly by an unreformed Parliament. I laboured, as you know, much for Reform (cheers), for I had great faith in a wider franchise and a free representation. (Cheers.) The Irish difficulty to me was one of that complicated and gigantic character that it could never be dealt with by a class; it seemed to me to demand the will and the sense of justice and the power which dwell only in a nation for properly disposing of it. And now, when to a large extent the nation is called in, when every householder in every borough has a vote for his representative in Parliament, I feel—it may be that I am over-sanguine—that great results are to follow from our legislation in regard to this great question. The Imperial Parliament can do just as much by way of legislation for Ireland with its hundred Irish members as an independent Irish monarchy or an Irish republic could do, or as could be done for Ireland if Ireland were one of the States of the great Confederation of the West. (A Voice: "No.") Some gentleman doubts that. I am not saying that it has done it or that it will do it, but I say that the Imperial Parliament, with a hundred honest representatives for Ireland on its benches, can do all this. (Cheers.) What have we done? In conjunction with our representatives we have already given to Ireland free churches and free schools, and I hope before long that we shall give them free land and a

free vote. (Loud cheers.) Ireland, as you well know, is not the most wealthy island in the world; but we can buy from her all she wishes to sell at a higher price than any other nation can give, and we can sell to her all she wishes to buy at a lower price than any other nation. We may fail, but I hope not. Good efforts, and honest efforts, often succeed. (Cheers.) We propose, then, a new conquest of Ireland, without confiscation, and without blood, with only the holy weapon of a frank and a generous justice which is everywhere potent to bring together nations which have been long separated by oppression and neglect. (Loud cheers.) Now, from this new policy we hope for great changes in Ireland, not that Ireland is to be made a paradise, but that Ireland shall be greatly improved. It may be—probably it is, or will seem like—the language of great exaggeration if I quote the lines of Pope in one of the most exquisite poems in our language:—

Then crime shall cease, and ancient fraud shall fail,
Returning Justice lift aloft her scale,
Peace o'er the realm her olive wand extend,
And white-robed Innocence from Heaven descend.

(Cheers.) I say that this may appear the language of great exaggeration, but if we are able to suppress conspiracy, if we are able to banish agrarian crime—(cheers)—if we can unbar the prison doors—(cheers)—if we can reduce all excess of military force, if we can make Ireland as tranquil as England and Scotland now are—(cheers)—then, at least, I think we may have done something to justify the wisdom and the statesmanship of our time. (Cheers.)

In respect to the education question, the discussion which was going on, in Mr. Bright's opinion, was producing that kind of unanimity out of which it was possible to propose and carry this measure, whether the school should be free, or whether there should be any compulsion, and if so, whether it should be of this kind or of that. It was also coming to be admitted that religion should be taught separately from the school, but he could not say whether during this session there would be passed, or even offered to Parliament, a measure of education such as they would hope for. But that it would come soon was certain and inevitable. (Cheers.)

Subsequently the right hon. gentleman spoke in reference to the ballot, the reciprocity movement, national retrenchment, and an alteration of the land laws of England. He concluded by saying: It is a fact which every man should consider, and I have considered it often and often with great solemnity, and even with much pain, during the thirty years that I have been in the habit of discussing public questions. It is a fact that no Government, that no administration, that no laws, that no amount of industry or of commerce, that no extent of freedom can give prosperity and solid comfort to the homes of the people unless there be in those homes economy, temperance, and the practice of virtue. (Cheers.) This which I am preaching is needful for all. But it is specially needful for those whose possessions are the least abundant and the least secure. If we could subtract from the ignorance, the poverty, the suffering, the sickness, and the crime, which are now witnessed among us, the ignorance, the poverty, the suffering, the sickness and the crime which are caused by one single, but most prevalent, bad habit or vice—the drinking needlessly of that which destroys body and mind and home and family;—do we not all feel that this country would be so changed, and so changed for the better, that it would be almost impossible for us to know it again? (Loud cheers.) Let me, then, in conclusion say what is upon my heart to say—what I know to be true—what I have felt every hour of my life when I have been discussing great questions affecting the condition of the working classes; let me say this to all people, that it is by the combination of a wise Government and a virtuous people, and not otherwise, that we may hope to make some step towards that blessed time when there shall be no longer complaining in our streets, when our garners shall be full, affording all manner of store. The right hon. gentleman resumed his seat amid loud and protracted cheering.

MARK-LANE.—THIS DAY.

Influenced by the mild open weather, and the prospect of an early reopening of the Baltic and Black Sea ports, there has been a depression in the grain trade to-day, and, although no actual reduction in prices has taken place, the tendency has been decidedly in favour of buyers. The supply of wheat from Essex and Kent has been limited. Nevertheless, the trade has ruled heavy, at barely previous quotations. There has been a good show of foreign wheat on the stands. Sales have progressed slowly, at the late reduction. Moderate supplies of barley have been on offer. The demand has been quiet, on former terms. Malt has been dull, on former terms. The show of oats has been good. The transactions have been restricted, at late rates. Beans have sold slowly, at the late decline. Peas have been dull, at Monday's reduction of 1s. to 2s. per quarter. The flour market has been depressed, at drooping currencies.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English & Scotch ..	130	10	610	—	—
Irish	—	—	—	—	—
Foreign	4,510	4,460	—	8,280	1,560 ahs. 4,000 brls.

COMPARATIVE QUANTITIES AND PRICES OF GRAIN.

For the week ended Jan. 8. For the corresponding week last year.

Qrs.	Av. a. d.	Qrs.	Av. a. d.		
Wheat ..	58,773 ..	44 5	Wheat ..	51,361 ..	51 5
Barley ..	45,279 ..	35 11	Barley ..	41,692 ..	48 1
Oats ..	3,413 ..	20 1	Oats ..	3,866 ..	26 4

SOCIETY for the LIBERATION of RELIGION from STATE PATRONAGE and CONTROL.

The LONDON YOUNG MEN'S COMMITTEE have the pleasure to announce that the following CONFERENCES on the present position of the STATE CHURCH QUESTION will be held, viz.:—

TUESDAY, 18th January.—BLOOMSBURY CHAPEL. Opener, J. FIRTH BOTTONLEY, Esq.; Chairman, Rev. Dr. BROCK.

TUESDAY, 1st February.—WALWORTH-ROAD CHAPEL. Opener, Rev. LI. D. BEVAN, LL.B.; Chairman, Rev. W. HOWIESON.

TUESDAY, 15th March.—HOLLOWAY CHAPEL. Opener, H. SELFE LEONARD, Esq.; Chairman, Rev. J. MARK WILKS.

To commence at Eight o'clock.

The attendance of Ladies is specially invited.

As other Conferences are in course of arrangement, the COMMITTEE will be happy to RECEIVE APPLICATIONS from INSTITUTIONS or CHAPELS desirous of being visited.

WILLIAM THEOBALD, Hon. Sec.

2, Serjeants' Inn, Fleet-street.

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Vice Master .. . Mr. ALFRED S. WEST, M.A. (Gold Medallist), London B.A. (Senior Moralist), Cambridge, late of University Coll., London, and of Trinity Coll., Camb.

First Mathematical Master and Lecturer on Chemistry .. . Mr. W. S. DENDY, M.A., London.

Second Classical and Mathematical Master .. . Mr. J. SHEARER, M.A., Aberdeen.

English Master .. . Mr. A. H. YOUNG, M.A., Aberdeen.

French Master .. . Monsieur DEZE, B.A., Paris.

German Master .. . WILLIAM KORNER, Ph.D., Halle and Berlin.

NON-RESIDENT.

Music and Singing Master .. . Mr. W. H. BIRCH, Organist of Christ Church, Reading.

Drawing Master .. . Mr. C. R. HAVELL, Government School of Art, Reading.

Lecturer on Botany .. . Mr. A. W. BENNETT, M.A., B.Sc., London, F.L.S., Lecturer on Botany to the Westminster Hospital.

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Under 12 " " " 18 "

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The Nonconformist.

WEDNESDAY, JANUARY 12, 1870.

SUMMARY.

THE political stagnation of the season has been broken by a speech from Mr. Bright, who at some length addressed his constituents at Birmingham last night. The right hon. gentleman in touching on the Irish Land Question spoke of the great difficulties of the subject without giving the slightest indication of the scope of the Government measure, which will probably be laid before Parliament before the end of next month. He was always of opinion that "the Irish difficulty was too complicated and gigantic ever to be dealt with by a class," but now that every householder in every borough has a vote for his representative in Parliament the difficulty is much more easy of solution. Mr. Bright hopes that we may be able "to suppress conspiracy, to banish agrarian crime, to unbar the prison doors, to reduce all excess of military forces," and, in short, make Ireland as tranquil as England and Scotland now are. The right hon. gentleman dwelt at some

length upon the education problem, the all-important point in the controversy being, "Shall religion be taught by the secular teacher or not?" Mr. Bright indicates that the Government is not likely to be much hampered by the religious difficulty, though he expresses some doubt whether the whole subject can be dealt with during the coming Session. He derided the movement in favour of reciprocity, expressed his belief that the ballot would become the law of the land before another general election, and hinted that the reduction in expenditure might be continued for several years, so that at length the boon of "a free breakfast table" might be realised. Ere long there would, he predicted, arise another great English question—that of free trade in land. "Within ten years—probably within five—it will," he said, "be the great question for discussion at all public political meetings. I believe that an alteration of the land laws of England such as might be made without lessening by sixpence the value of any man's property would do much to arrest that tide of pauperism which is constantly flowing from the agricultural counties into our great centres of industry."

The Ollivier Ministry enter upon their duties with an amount of goodwill and forbearance that is onerous as well as gratifying. The Right promises its support; the Left engages to be forbearing; the Emperor—so thoroughly has he accepted the new order of things—went out shooting on Monday "in the most constitutional manner," leaving his Ministers to hold a Cabinet Council without him. His Majesty has given a crowning proof of his loyalty to Constitutional Government by agreeing, at their request, to part with Baron Haussmann, the great Prefect of the Seine, who has been a kind of absolute sovereign in Paris, and has spent millions at his own pleasure in reconstructing the capital. Other prefects are to follow the Baron into retirement; M. Ollivier has his hand on the administrative machinery of France, and officials and court lackeys tremble at his nod, and still more at his reforming zeal. Perhaps his master has no objection to the cleansing by other hands of the Augereau stable which personal Government has created. "I find myself," he is reported to have said to his dismayed friends, "that, for a revolution, things are going on very smoothly."

On Monday the new Ministers met the Legislative Body, and the Prime Minister, or "Keeper of the Seals," made a general declaration of the policy of his Cabinet. "Progress without violence, and liberty without revolution," is their watchword. M. Ollivier, who paid a deserved tribute to the "great magnanimity" of his Sovereign, said that he carried his well-known principles into office, that the Ministry "will work with perseverance until the programme they have drawn up has been realised," and that should a majority declare against them they will hasten to surrender "the burden of public business." Before the week is out it is probable that the specific policy of the new Government will have been declared on foreign affairs, the French garrison in the Roman States, the Ecumenical Council, the question of military armaments, decentralisation, the commercial treaties, and perhaps on electoral reform. Count Napoleon Daru has already given the assurance that France will continue to abstain from interfering in the domestic affairs of other countries, and M. Buffet has announced that the Finance Department will steer clear of all association with speculative companies.

It is to be feared that the position of the Emperor, and of his new Ministry, will be somewhat affected by the deplorable tragedy which has happened at Auteuil. There had been a quarrel between Prince Pierre Bonaparte and M. Rochefort, which was to have culminated in a duel. But the result has been that the Prince has shot one of the seconds of his antagonist, M. Victor Noir, in his own house. The circumstances of the case are by no means clear. Whether the Prince committed a legal murder or was guilty of homicide will be decided by the High Court of Justice. M. Ollivier acted with creditable promptitude in ordering the arrest of the Prince, who had already surrendered. But the Prince is not a member of the Imperial family, and Napoleon III. is in no way accountable for the wild life of the son of Lucien Bonaparte.

Regent Serrano has not long been left without responsible advisers. The suggestion of a temporary dictatorship and a suspension of the Cortes, which was thrown out as a feeler, having been received with a storm of indignation, the Ministry has been reconstructed with a due infusion of Progressistas; Rivero, the able President of the Chamber, being Minister of the Interior, and Admiral Topete, now that the

Italian prince is put aside, resuming his former post as head of the Marine. Apparently General Prim is as averse as ever to a Republic, and would prefer to make even the tottering Espartero King of Spain to the acceptance of a Bourbon in the person either of the Duke of Montpensier or the Prince of Asturias.

The Feast of Epiphany has passed without the expected Papal decrees. The Ecumenical Council, having come to no definite conclusion on any question, and being more concerned to protest against the attempt of Pius IX. to stifle free discussion than to proclaim his infallibility, the Pontiff was obliged to be content with the empty formality of individual declarations of their adhesion to the creed of Pius IX. from the prelates in the public sitting of the 6th. Every one of the 800 Fathers of the Council went up to the Pope, knelt before him, laying his hand on the Gospels, thereby swearing adhesion to the creed recited. A month has been spent in wrangling, and in resistance to the dictation of the Vatican, during which the opposition has grown stronger and bolder. It is now said that Infallibility is not to be "dogmatized" by this Council—only "affirmed," that the French and German bishops decline to accept the strongest propositions contained in the Syllabus, and that prelates are found who can vehemently denounce the Jesuit advisers of his Holiness as the worst enemies of the Roman Catholic Church. But the Vatican can afford to wait.

A telegram which has been received in New York from Jamaica, will be welcome news to the opponents of ecclesiastical endowments. It announces that the Government have officially promulgated the disestablishment and disendowment of the Church in that island. We understand that on the 10th of December, Sir John Grant laid the correspondence on the subject before the Legislative Council, and said that, while he had at one time thought that a policy of concurrent endowment might be adopted, it seemed to be unwelcome and had, therefore, been abandoned. The Clergy Act would not be renewed, but, by the direction of the Colonial Office, present holders of livings will enjoy their stipends until death. The correspondence has since been published, and has arrived in this country. We heartily rejoice to find that the Home Government have in the case of Jamaica remained true to the principle on which the Irish Church Question was settled, spite of the strenuous efforts of the local Episcopal clergy, and the temptations to accept a scheme of indiscriminate endowment.

EMIGRATION.

THERE are some indications, though of no very striking character, that the country is approaching the end of its long period of commercial stagnation, and that the daylight of better times is beginning to be distinctly visible upon the horizon. We believe this to be the actual state of the facts as they now stand; but, considering how often before hopes which appeared to be reasonable have been blighted by subsequent experience, we dare not commit ourselves to any confident reliance upon present appearances. Of course, if things should turn out as we anticipate during the year upon which we have entered, emigration, regarded as a practical question, will subside once more into comparative unimportance. Now, however, it is one of the prominent, and we may even say, urgent questions of the day. People who can find no chance for themselves in this country are naturally anxious to seek for themselves a chance in countries the natural capabilities of which are not yet wholly appropriated. The questions are now under very frequent discussion whether the emigration of our unemployed workpeople ought to be encouraged; whether, if promoted to any considerable extent, it would be beneficial to the country from which the emigrants go, as well as to the country to which their steps are directed; and whether, if beneficial to both parties, the movement ought to be largely assisted by the provisions of the State. The problem is one of the deepest interest. To a country like ours it can hardly at any time, or under any circumstances, lose all its attractiveness; and, just now especially, it deserves the most careful and unprejudiced consideration.

We may observe as worth notice in the discussion of this question, that emigration is in itself entirely in unison with those general laws by which Divine Providence regulates the great interests of the world. To move from an over-populated district, where every inch of the soil has been appropriated, and where the numbers of the population press inconveniently upon the means of subsistence, to a district in which the population is sparse, in which the breadth of soil is unlimited, and human labour is of all things most desired, is surely in accordance with the will of Him who sent man into

the world to till and to subdue the land, and who bade the land be fruitful in return for the labour bestowed upon it. There is an obvious advantage, moreover, in equably distributing population over the habitable parts of the globe. All this, and a great deal more to a like purport, is tolerably plain to everybody, and needs only to be mentioned in order to be received as undeniable truth. But it is well in a matter of such importance, and, as we shall presently see, so delicately balanced by conflicting considerations, to start with a principle which all can accept as conclusive, and from which all parties may find at least some guidance—namely, that emigration is in accordance with the dictates of reason and with the laws of Divine Providence, and that, consequently, it cannot be treated as *per se* a national evil to be prevented by any means which do not necessarily involve more suffering than it removes.

It is desirable, then, that men who have no work should remove to a place where work is to be had. It matters comparatively little whether the removal is from one part of a country to another, or whether it be across the ocean from shore to shore. The two points which are of special interest in a practical point of view just now are these:—First, whether the diminution of employment in this country is of a sufficiently permanent character to justify the migration of labour to other and perhaps far distant parts of the world; and, secondly, whether that part of the working population which is willing to encounter the risks of the change, have any claim to be assisted, in part or in whole, in the accomplishment of their desire, by the rest of the population from which they secede.

We believe it can be satisfactorily proved that, under ordinary circumstances, there are not at the present time a larger number of people in this country than are fairly required for the profitable exercise of its various industries. Previously to that explosion of credit which destroyed all commercial confidence, and shrivelled up the very soul of trading enterprise, the means of employment and the numbers of the people were pretty nearly upon a par, and no great disturbance of the balance by emigration could have been effected without being followed by untoward results. It has yet to be seen whether a recovery can be secured so complete as to bring back to the country that thriving state of its industrial affairs. But it is quite clear that the poor people thrown out of employment are not prepared to abide the trial of this doubt. Misfortune has overtaken alike, though perhaps not to an equal extent, the provident and the improvident, and there are districts in the metropolis, as there are certain seats of manufacture in the provinces, upon which pauperism has descended as a thick cloud, and has either involved, or is on the point of involving, the bulk of the labouring poor in its benumbing folds. In such cases, it seems to us tolerably clear that, provided the people are themselves consenting parties, a system of emigration, skilfully planned and worked out, offers the best relief for their distress. No doubt, there are objections to be urged against an inconsiderate resort to it. No doubt, like other good things, it will bring unforeseen evils in its train. No doubt, whilst it gives temporary alleviation to the distress of the country, it inflicts upon it permanent loss. But when all things have been fairly considered, present and prospective, certain and contingent, affecting the interests of emigrants themselves and of their country, one can hardly escape the conclusion that, on the whole, it is desirable to seek to diminish the miseries of the present times by a rather free resort to the remedial agency of emigration.

The other question which presses for settlement is whether, and to what extent, Government should interpose to carry into effect the transference of the unemployed from this country to the colonies. In principle we can see no difficulty—in practice the undertaking would be open to very serious abuses. Yet there are some things which Government might do in the matter without laying itself open to any dangerous risk. It might collect, systematise, and distribute all necessary and serviceable information. It might organise a perfect system for the protection of emigrants from fraud, both at the ports of embarkation and of debarkation. It might, by proper arrangements beforehand with colonial governments, guide, and, to some extent, regulate the stream of emigration in accordance with the existing surplus of the means of employment, and with the prospects of the settlers' success. It might even advance money for outfit and passage, taking security on the future earnings of the emigrant for a gradual repayment of it, and might, in extreme cases, assume all responsibility, and defray all expense, though, of course,

it could only be justified in doing so by special circumstances. We believe it will have to resort to a more active interposition in this work than it has ventured upon hitherto, and we sincerely hope that with discrimination, prudence, and intelligent supervision, the experiment may be followed by larger success than perhaps would be popularly anticipated until it has been fully and fairly tried.

LONDON CAB LAW.

THIS huge metropolis is a strangely helpless and bullied aggregate of persons. It may be said of it in general terms that it is almost wholly unprovided with the means of self-defence. Except in the case of the City, it has no municipal organisation, and such public life as it can boast of, is without a back-bone—like those enormous jelly-fishes which one occasionally sees sprawling upon the sand of certain parts of the coast. London is at the mercy of any petty corporate body which chooses to practise jobbery on it, to worry it, to fleece it, to tyrannise over it, to laugh at it. Where on earth can such Boards of Guardians be collected as in some of our metropolitan parishes? say St. Pancras, for example. In what other place of one-tenth its size in England, or in Europe, do the inhabitants suffer themselves to be bearded by Dogberry authorities as they do in this unparalleled cluster of great cities? There is scarcely a road surveyor, or a sewers commission, or a parish vestry, or a water company, or a gas company, or any other organisation whatever that is recognised by law or by custom, that does not leave upon well-nigh every individual mind with which it is brought into contact some sense of injury combined with insult. They not only do you wrong, but they associate the wrong with indignity—like those roughs who having in *their* way of business jammed you against a wall, turn round and laughingly "take a sight" of you, with thumb to nose and out-stretched fingers.

And now, lo! London is being "*done*" by Cabby. The fiscal burdens he was made to bear, the crushing weight of which justified to some extent the wretchedness of the accommodation he provided for his customers—have been removed in the main by the Chancellor of the Exchequer, and large, nay, almost unrestricted freedom in the conduct of his business, has been extended to him by law, in the confident expectation that the cab-owner would share his recently-acquired advantages with the public. We were promised cab reform at the commencement of 1870. We were to have better vehicles, better horses, a better class of drivers, a wider range of choice, and more moderate fares, or, at all events, what would amount to the same thing—a more satisfactory service for our money. We have none of these things—not a single perceptible improvement. We are still as we were before the license duty was almost altogether remitted to cab-proprietors, and before the law regulating hackney locomotion in the metropolis was amended at the instance of the Home Secretary—the worst provided city in Europe. There is hardly a watering-place on the coast, there is not a borough or city of any importance in the provinces, which cannot show a cab service vastly superior to that of London. The heavy duty bore the blame of this metropolitan inferiority whilst it lasted—but now that it has been lightened to a mere inconsiderable trifle, what can be the reason for our being vehicularly worse off than the inhabitants of any other city, domestic or foreign?

The daily journals have distributed the blame pretty impartially between the Home Secretary, the police, and the cab-owners. We cannot in either instance adopt their complaints. We believe that the hackney carriage service in London is bad for precisely the same reason that almost every other service in London is bad—because there is, properly speaking, no municipal spirit in London. Why, in any other place but this overgrown metropolis, the mere disgrace, not to speak of the inconvenience, of its system of street locomotion, would have incited the inhabitants long since to take the matter up as one nearly concerning their own interests and reputation, and to manage it for themselves. But in London there is no such thing as public sentiment, for whatever is public denotes unity of some sort. The only unity known here is that of individuals—we metropolitans are not sensible to those motives which usually have great force in provincial towns. There are too many of us—and our countless numbers are not organised. Hence, everybody's business is nobody's—and everybody's disgrace is equivalent to nobody's. Cab proprietors are just now relying upon this inertness. They calculate—and they have a right to calculate—upon the chance of nobody stirring. Your

genuine Cockney is a marvellously patient animal—nor can it be said of him that he has cultivated the faculty of devising remedies for obvious and daily evils. The remedy in this case is patent enough; associated effort would, or at any rate might, organise a vastly better service than cab-proprietors are now giving us, and yet make it pay a very handsome profit. Such, in all likelihood, will eventually be the cure to which the public will have to betake itself—but meanwhile cab-owners are not much to be blamed if they think they can safely act upon the maxim to "make hay while the sun shines."

We cannot yet accept the conclusion that the present failure of cab-reform in London is final. The commercial opportunities presented by the present state of the law and of facts are too promising, we should think, to be allowed to lie long in abeyance. But should the hopes of Londoners be entirely disappointed, there will be some comfort in the thought that their disappointment will contribute something towards teaching them that absence of government, however much it may minister indulgence to personal ease, exhibits in the long run a heavy balance of disadvantage against such a population as that of London. Our municipal reforms must begin with a proper organisation of district communities, and then we may look for a fair administration of things that are socially indispensable. Water, gas, police, sanitary regulations, street traffic, cabs, and a score of other things that require systematic superintendence, will get a chance of being arranged with a view to the public benefit when they come under the cognisance of properly constituted municipalities in the metropolis—and until such governing authorities are organised no reforms in detail can be expected to bear their proper fruit.

THE UNITED STATES.

WHATEVER be the shortcomings of our trans-Atlantic cousins, they have the knack of obtaining more precise information than we can secure relative to the condition and resources of their country. In many respects our statistics are fragmentary and imperfect. The spirit of ecclesiastical monopoly, for instance, prevents full Census Returns in one direction; agricultural suspicion and independence will not allow of a detailed statement of the produce of the soil. But in the United States such hindrances are unknown. Americans enjoy an affluence of statistical information on all questions of national concern, and the yearly reports of the chief Government departments presented to Congress, as well as the President's Message itself, are elaborate State papers of great interest and importance. Foremost in value among these documents, for soundness of views as well as variety of information, have been the official returns of Mr. Wells, the Special Commissioner of the Revenue. His last report to Congress is indeed a comprehensive survey of the present condition and prospects of the Union based on the latest official returns.

So inexhaustible are the resources of the United States, that the most terrible civil war ever known, involving, moreover, a social revolution, has failed to inflict irreparable injury on the country. A false system of political economy and an inflated currency, cannot destroy the prosperity of this favoured community, and a gigantic national debt is even now in process of extinction. Some of the statements of Mr. Wells's report read like an Oriental fiction. During the last decade, spite of the three years' war, the aggregate property of the Union has more than doubled. Though the material losses caused by that terrible conflict are estimated at the enormous sum of 1,800,000,000/, in the aggregate, the increase in the accumulated wealth of the States during these ten years is set down at 4,833,800,000/. It is expected that the forthcoming Census will show the population of the Union to be nearly forty millions—an augmentation of eight millions in the decennial period, notwithstanding the waste of the war. Of course this marvellous increase is in a great measure due to immigration. Since peace was restored, a million and a half of Europeans have found a home in the United States. Indeed, one fourth part of the population of the Republic is made up of English, Irish, and German emigrants.

It is curious that the most remarkable recovery since the Civil War should have been witnessed in the Southern States. Emancipation it was confidently predicted would convert the Gulf States into a howling wilderness, and lead to a gradual extinction of the negro race. But though two years of great suffering followed the war, owing to the almost total failure of the crops, those States are now the most prosperous in the Union. The crops of rice and sugar were

doubled in 1868 as compared with the preceding year, and so marvellous has been the industry of the free coloured race, who we were assured would inevitably sink into a condition of indolence and lawlessness, that the production of cotton has already risen to 2,700,000 bales, and in another year or two the Southern States promise to supply the utmost wants of our Lancashire manufacturers. The various products of the Gulf States for last year were estimated at sixty millions in value. The negroes thrive and multiply as well as work; and it is believed that the Census of 1870 will show their numbers to be more than four and a half millions. They are serfs no longer in feeling or condition. The coloured people's own plantations, and are to be found in the professions and in the State legislatures. Possessing the rights of citizenship, they are courted for their votes by Democrat and Republican alike. A network of schools for their instruction is already spread over the Southern States, and the "chivalry of the South" find it expedient to look well after the social and mental condition of the freedmen, whose industry is still the source of wealth, and whose votes may be the stepping-stone to political power.

Providence has been prodigal in heaping her choicest gifts upon the Empire Republic, but our cousins have, in some respects, worked hard to spoil them. If Englishmen are really to be found who have faith in protection as the great desideratum of native industry, they have only to read Mr. Wells' report to be cured of the delusion. Though three-fourths of the produce of the United States comes from agriculture, those engaged in this branch of industry are sacrificed to the trading and manufacturing interests. In truth, so great is the pressure, that there has been a great decrease in farm stock and animal products, and the American freeholder can now hardly compete with the Russian corn-grower in our markets. Agriculture, in consequence of the enormous prices of everything, as the result of heavy taxation, depreciated currency, and large import duties, can scarcely hold its own, and the case of professional men, clerks, teachers, and accountants is still harder than that of the farmer. The States have almost ceased to export aught besides raw produce. So great is now the cost of production, that very few manufactured articles will bear the expense of transportation across the ocean. On the whole, the conclusion of Mr. Wells is, that the mass of the people in the United States are now in nearly every way worse off than they were in 1860.

The Special Commissioner of the Revenue traces these serious evils mainly to burdensome taxation, high tariffs, and an inflated currency. His report has naturally created a great sensation, inasmuch as it proves to demonstration that the interests of the mass of the people are being sacrificed for the benefit, or supposed benefit, of a minority. The movement in favour of free trade must ere long become a very serious agitation in the United States. As soon as the Census is completed, the Western States will receive a representation in Congress in proportion to their growing population, and will be in a condition, with the aid of the South, to carry out their own policy in opposition to the Protectionist interests of the Eastern States. If the West really desires free trade, free trade will be the accepted policy of the Union before many years have elapsed.

LONDON COSTERMONGERS.

Ask the London policeman who give him the most trouble, who resist his mandates the most perseveringly, who defies him to the uttermost, regardless of consequences, and his ready answer will be, "the costermonger." They are to the policemen what mice are to cats, a lawful prey. Indeed, some policemen seem to think it a matter of more importance to look after the costermongers than to keep a watch on thieves, pickpockets, and other similarly evil-disposed persons. How this feeling originated we are not sufficiently curious to inquire. Suffice it that it exists, and has been the cause of feuds innumerable between the police and the street-traders, who appear to regard each other with an antipathy which reminds us of that described by Shakespeare as existing between the parents of Romeo and Juliet. But why should such a state of things be possible? Is the London costermonger such an irreclaimably bad character that every policeman's hand should be raised against him? It is only natural that men should strive to procure the means of livelihood, and when they do so in an honest manner they deserve encouragement, not censure. No doubt the presence of the street-traders in some of the thoroughfares occasions obstruction to the

traffic, but that is no reason why an attempt should be made to suppress them. Regulation, not persecution, is what is wanted. There are plenty of open spaces where the street-traders might be permitted to assemble without interfering with the foot or carriage traffic. Had Miss Coutts thrown open Columbia Market freely during the first twelve months to the East-end costermongers, she would not have had reason to deplore the failure of her well-merited, but ill-considered, benevolent enterprise.

The number of costermongers following their calling in the metropolis is estimated at 40,000. Of these, the greater number are men above the age of twenty-one, youths forming the next largest portion, the smallest consisting of females, whose ranks, from some cause or other, show an ever-increasing diminution. They are to be found in all parts of the metropolis, especially in the leading thoroughfares, but there are about twenty or thirty street markets where they are sometimes found congregated in comparatively large numbers. The principal of these markets are those in the New Cut, Bermondsey, Somers Town, Leather-lane, Mile End, Islington, Limehouse, Golden-lane, and similar places. Most of the costermongers have been born into the trade, assisting, almost from infancy, in the street sale of vegetables and other articles of costermonger traffic. As a rule, the adults are sadly deficient of education, an elderly costermonger who can read or write being something of a novelty, but the growing influence of ragged-schools and kindred institutions is doing much to dispel the dark cloud of ignorance so far as the costermonger's offspring are concerned. Still, with all their want of instruction, the Metropolitan street traders are anything but a dull or stupid class. Quite the reverse. For shrewdness or quickness of repartee they have few equals, and more than once the pencil of the late John Leech derived its inspiration from their involuntary displays of native wit. In matters of business they are very acute, the smallness of their profits rendering the art of turning a penny one of vital importance to them. Unfortunately, the scanty gains afforded by their trade are too apt to find their way into the publican's pocket. Drink is the costermonger's idol, and the public-house his place of worship. Here on Sunday evening he is to be found enjoying his pipe and beer, and giving vent to strongly-worded opinions respecting the conduct of the police. Of religion he too often knows very little. Indeed, it has been said that, as a class, the London costermongers have no religion at all, they cannot understand what it means. This, however, does not always refer to those of Irish descent. These, almost to a man, are Roman Catholics, and regard their priests with an amount of veneration approaching to superstition.

Following these into their dwellings we are not long in discovering why their homes possess so few attractions for them. No class of the community are worse lodged. Many of the courts in which they live are of the most wretched and neglected character imaginable, the gutters and dustbins are choked up with decaying vegetable refuse, and the pavement black with mud and slops. The houses are no better than the courts. Last April, Mr. Haywood, the City Surveyor, describing the condition of some dwellings in Sun-court, Golden-lane, a region inhabited principally by costermongers, stated that the floors and ceilings were considerably out of level, portions of the walls being saturated with filth and water, others being broken or fallen down. The doors, window sashes, and frames were rotting, the stairs dilapidated and dangerous, and the fastenings to the doors nearly all torn away. In more than one house the roof was leaky and admitted the rain. There was only one closet, a public one, for the use of seven houses; over this was a cistern which furnished the water-supply of more than a dozen families. These houses have since been demolished by order of the City Court of Sewers, but others remain, even in the same neighbourhood, equally unfit for human habitation. Considering the manner in which the London costermonger are lodged, it seems strange that immorality and crime are not more frequent among them. That a costermonger should deem it to be a degradation to become a thief, shows that with all his numerous faults and failings, he possesses some traces of good in him. True, the majority of them are not married legally to the women with whom they live, yet the ties of husband and wife are faithfully observed by the greater number, the woman clinging with strange fondness to the fortunes of her partner, despite his frequent ill-usage and savage brutality. Still more significant is the fact that the coster's wife or daughter will, as a rule, rather starve at the workhouse door, than purchase their bread with the wages of shame. Yet these are the people whom policemen account a nuisance, and persecute with

bitter unrelenting severity. That they are possessed of qualities which only need developing to render them more kind and useful members of society, is manifest in many ways. They are extremely fond of birds and dumb animals, especially dogs and donkeys. On Sunday mornings they wander forth in large numbers in the direction of Hackney Marshes, and in the summer time will return home laden with branches of hawthorn blossoms, or cages filled with birds captured for sale in the Shoreditch Sunday Bird Market.

But the costermonger is not wholly without friends or sympathisers. In Golden-lane the work of social and religious progress has been commenced among them. Despite its poetic title, it is by no means an inviting thoroughfare. "It is on the east side of the Charterhouse, contiguous to the well-known White-cross-street Prison, and the better known Bunhill-fields, where lies the saintly dust of Bunyan, Isaac Watts, and many others. Golden-lane was once peopled by the merchant princes of the city. Even a house bearing Queen Elizabeth's Royal Arms, and said to have been used by her, still remains, used as a chandler's shop. Squallor, wretchedness, and misery, now haunt the place. The scum of London are found here, side by side with decent poverty, and nearly every room in every house is occupied by a family. Golden-lane stands in the centre of a perfect labyrinth of courts and alleys, which are worse than any we have seen in England or on the Continent." The population of the district is estimated at 20,000, crowded together within the smallest possible space. Of this number thirty per cent. are costermongers or intinerant street-traders; twenty per cent. labourers, charwomen, needleworkers, and others of a smaller class; thirty per cent. belong to the pauper or doubtful classes; the remaining twenty per cent. industriously wearing out their lives in the attempt to earn a livelihood at the following occupations:—Artificial flower-makers; brace-sewing at 2d. per dozen pairs; toy-makers, wood-choppers, and crossing-sweepers; gutter-searchers for cigar-ends, bone-pickers, and dustbin searchers for doctors' bottles which, when washed, are sold to chemists at 1s. 9d. per gross. Also fusee, sweet-stuff, and herb-sellers, dealers in old clothes and sorters of the clearings of warehouses, &c., &c. To Mr. W. J. Orsman is due the honour of being the first to actively take in hand the cause of the costermonger. At first the attempt was regarded by many as utterly hopeless, but Mr. Orsman's heart was made of the right stuff. He was too good a Christian to despair of success in the work of doing good. We have not space here to relate how, by the exercise of patience and perseverance, he conquered all obstacles, and drew round him a band of faithful and loving followers from the ranks of the despised street-traders. His work has proved most encouraging and instructive. He has shown over and over again the true refining and elevating influence of religion, how it can transform the noisy, drunken, semi-savage coster into a noble character, full of proud and lofty heroism, willing to make every possible personal sacrifice, rather than forsake the grand example of his Divine Lord and Master. Mr. Orsman tells us of a costermonger who was never tired of telling the history of his conversion, which ran thus: "Now, mates, yer thinks yer sees Bill Wilkins, don't yer? An' so yer do, but not the same man yer used to see, an' I'll tell yer how it is—Yer knows how I used to go to Hornsey with my nets a bird-catching every Sunday an' how I used to come home drunk and 'ave a row with the missus; well, about three year ago I was comin' home a swearin' to myself 'cos I couldn't get my usual beer as they sez as how I wasn't a bony-fidy traveller. Well, I sees the people a-comin' out of church, an' I envied 'em; then I listens to a street preacher who offered me a tract; sez I, no use to me guv'nor. Why? 'cos I can't read. Then come to our mission-hall this evening, sez he." He then described the jealousy of his wife when she saw him dress so scrupulously, accusing him of "going arter some gal"; his first visit to the mission, and how, "that ere party I sees in the mornin' takes me right afore all the people to a seat close agin the preacher, an' I wished I hadn't 'ave gone, &c." The words, "God so loved the world, &c," touched his heart, and he went home a wiser and a better man. He suffered much pecuniary loss in his trade, and although much persecuted at home and elsewhere, he was consistent and useful in life, and died rich in faith. This man was but one of many, very many. What more need we adduce in support of Mr. Orsman's claim to Christian sympathy and help? He has shown us that the London costermonger is keenly sensible in his feelings, that while he is ready to return blow for blow and curse for curse, he can be conquered by kind words, and that the adamantine fetters of ignorance and indifference surrounding his heart fall to pieces beneath the benign influence of religious teaching.

Literature.

JAMES HAMILTON, D.D., F.L.S.*

Two years have transpired since the author of "Life in Earnest" passed away, and during this period his writings have been published in a uniform edition of six volumes. His pulpit in Regent-square is now filled, and we are at last in possession of his biography. Mr. Arnot, while sorrowing over the loss of his fellow-student, must have been happy in his work of compiling this memoir, being aware, not only that the memory of the dead was still widely honoured, but that the exposition of the life of Dr. Hamilton would explain the charm that belonged to his character. Dr. Hamilton was more remarkable as a writer than as a preacher, and more remarkable as a man than as a writer. His pen was better than his voice, and his life was superior to both. He was one of those public men whose private life and personal character strangely supplement their influence, and enable them to serve their day and generation with a rare completeness. Dr. Hamilton won "golden opinions from all sorts of people." All who knew him, who read his books, or heard him speak—(and these were very many)—felt that he was a good man. No one had anything to say against him. He gave no occasion of offence. Those who, like the present writer, knew him only by reputation, will be glad to find that it was not from any time-serving policy, or constitutional weakness, that "he became all things to all men." Mr. Arnot tells us the secrets of his life, and its depth and spiritual earnestness prove, that, though all men spoke well of him, he is free from the woe which has been pronounced against popularity. Dr. Hamilton had his own opinions, and acted upon them. When at college, he received a testimonial from his fellow-students, in acknowledgment of his leadership of the Liberal phalanx, which issued in the election of the late Lord Cockburn as Rector. Writing to his father on the occasion, he says:—"What is right is the true expediency, and the real rights and interests of the many should be preferred to the alleged interests of the few." This conscientiousness and courage continued throughout his career to its close. He, for instance, was not afraid to employ natural science in the service of the Gospel. In the first year of his ministry we find him preaching on "The Barren Fig-tree," with a branch of a fig-tree used for the purpose of illustration; and, as was to be expected, an old lady expostulated with him at the close of the service, after this fashion: "Oh, Maister Hamilton, hoo do you gie them fig-leaves when they are hungering for the bread of life!"

As a writer of religious tracts, he adopted at first, and maintained ever afterwards, a well-defined and original style. It was all his own; not so much that he constructed it, as that it flowed naturally from the character of his mind. We find in them no more fear of humour than of nature. Convinced of the necessity of Christian apologetics, he commenced and continued a course of lectures on the evidences, notwithstanding the Duchess of Gordon remonstrated on his criticism of ancient manuscripts and quotations from the Early Fathers, instead of the usual proclamation of the Gospel. He declined to take any part in the effort that was made to meet Dr. Thomson's liabilities, "considering that it was just one of those hardships to which publishers and commercial men are continually exposed, and if there were any specialty in the Doctor's case, it was rather against than for him, inasmuch as a minister should not overstep his line of things, nor entangle himself with mercantile matters. Besides, as a general consideration, public appeals on behalf of ministers in pecuniary difficulties are much to be deprecated. Their tendency is to lower the ministry and compromise the religion of which they are the expounders."

When the memorable disruption of the Church of Scotland took place at Edinburgh, in May, 1843, Dr. Hamilton was there, body and soul, and prepared to take his part. "Farewell to Egypt" was published immediately afterwards. When his heart was full of a great subject, it discharged itself by a tract. In this direction he had already discovered that he possessed a means of access to the public ear, and in such a crisis he would not neglect his opportunity. It was in this way "The Harp on the

"Willows" appeared the previous year, in which he describes the assembly of the reform party, and explains to the English people its resolutions and their grounds. The brochure was eminently useful in conveying correct information to Englishmen on a subject with which they were not familiar. And, again, in the year before his death we find him notwithstanding the persevering opposition that was made by many Presbyterians to the use of hymns and paraphrases, and speaking out frankly his whole mind on the subject, in his last tract, "Psalter and Hymn-book." As Dr. Hamilton did not cultivate grace and charity at the expense of truth and justice, so we find that his disposition to please and serve all, was maintained amidst much bodily weakness and a natural tendency to melancholy. His life was despaired of when an infant, and from the diary of his father, which records the prayer for the little firstborn son, "Father, glorify thy Name," it would seem that we have another of those remarkable and mysterious deliverances which often belong to the early history of those who are called to public service. As a youth we find him writing in his diary, "A pain which I have felt at intervals in my side for some time past reminds me that I am not to live always, and probably not long. . . . A new ailment has been sent to bid me prepare to meet the Lord. When I am taken away from them, O Lord, comfort my dear parents!" He was constantly with pain in his back and side, and yet constantly at work, and it is only incidentally that we learn anything respecting his health. Writing from Wildbad in 1852, where he had gone to recruit his strength, he says—"Though there is little visible, no doubt there is something latent. From what they tell me, and from what I feel, I believe I have overtaxed my powers, and now experience a temporary exhaustion. I am conscious, too, of a more irritable state of the nervous system, originating in the same source. My chest, I may just add, has felt sounder for the last four months than I have known it during the last six years." The charm in Dr. Hamilton's character is not, then, to be attributed to the natural flow of animal spirits, but rather to the excellent spirit that was in him. And as we learn he cultivated literature from his very boyhood, so from his youth up he appears to have given up himself to spiritual training. The diary of his experience during his early illness—the covenant made on his confession of Christ, and the constant renewal of that covenant at various stages of his career—reveal the secrets of the strength and steadiness, and the depth and permanence of his personal religion. The power of his character is neither an accident nor a mystery. In one of the many private papers that are now brought to light, we read, for instance—"My impression is that one of the greatest services which could be rendered to the cause of Christ is the elevation of Christian and especially of ministerial character. I see plainly that few Christians are happy in Christ and as fruitful as they might be. First, I must begin with myself. Oh, that I were an exemplary Christian! Lord, give me a simple faith, a firm assurance, an out-looking eye ever fixed on the Lamb of God! Fill me with the Spirit. Free me from the besetting sins hereafter enumerated." It will be seen, also, in consulting his diary, that the habitual hopefulness and happiness that were exhibited in his character, and which seemed to flow naturally as a feature of his constitution, were graces which he gravely judged necessary in the Christian life—which, accordingly, he strove and prayed for, and so obtained.

Dr. Hamilton was born in the midst of old books, and he tells us, in his preface to "Our Christian Classics," that before he could read them they had become a kind of companions—and in their coats of brown calf and white vellum, so great was his admiration for some as tall as himself. He would play at pretending to read them, and when summoned to bed would carry one away as he was carried to his cot. A faded paper-book, labelled "Journal of the Literary Occupations of James Hamilton," records his reading in his thirteenth year. And the voluminous MSS. which have afforded Mr. Arnot abundant material for his work, attest his innate propensity for the pen. Entering college, according to the Scottish custom, at a very early age, he gains the first prize in the "Blackstone" examination, besides the first in Logic and the fifth in Greek. In the fourth and last year of his undergraduate course, he attends the Natural Philosophy class, and gives himself heartily to the study of botany and chemistry. Botany was with Dr. Hamilton a life-long recreation, and botanical observations are scattered over all his journals; but although engaged in the professional study of theology, he contrived to carry away the first prize for

chemistry in a class of several hundreds engaged professionally in the study of medicine. Mr. Arnot speaks of the enthusiasm amongst his fellow-students as they marched along College-street to see Hamilton "beat the medics." In his seventeenth year he writes a Life of Baxter, and offers it to the London Religious Tract Society, and on its refusal, obtains a publisher in Glasgow, who issued his other sketches of Jonathan Edwards and Boston. Dr. Hamilton was always specially interested in religious biography, and his collection, he says in one of his letters, "is as large as any that I know." At the instigation of his uncle—Mr. Hamilton, of Paternoster-row—he succeeds in bringing out, in 1836, a memoir of his father; and in the next year we find him at work on his biographical preface to "Bishop Hall's Contemplations." The first product of his pen in London was in its theme and method eminently characteristic. It was "The Church in the House," having for its object the recommendation of the observance of family worship. This was followed by "Remembering Zion," addressed to Scotchmen in London, advocating the doctrine, discipline, and worship of their fathers and their fatherland. The origin and natural history of "Life in Earnest," and Dr. Hamilton's other works, may be learned from Mr. Arnot's "Life," and it appears that his impression was that he could be more useful with the pen than in preaching. In this opinion he was upheld by his biographer, and by another of his fellow-students, James Halley, of whom Mr. Arnot speaks as "at once a great scholar and a sound judge of character." Dr. Hamilton was an incessant reader, and in order that his various stores of information might be utilised, he invented a curious system of common-place book and index, which is fully described in the biography. He seems to have written with great ease and expedition, availing himself, during composition, of the classified and labelled materials that lay under his hand. The only exception was "The Life of Lady Colquhoun." Of this he says, "that the preparation of the memoir occupied more time than all that I have hitherto printed put together."

We shall leave Mr. Arnot to speak of Dr. Hamilton as a preacher, but before doing so, we must thank him for the profit we have found in his pleasant pages.

"In 1858, while assisting him for a week or two in his ministry, and enjoying the hospitality of his house, I incidentally learned that he had paid a fee of five guineas to an American Professor of Eloquence, and was diligently submitting to drill with the view of improving his articulation, and the modulation of his voice. One evening, while we were engaged in conversation, at the ringing of the door-bell he suddenly started to his feet, and delivering his apology with a combination of look and gesture altogether peculiar to himself,—an earnest purpose underneath, and a child-like comic smile mantling over it,—tripped with a hop, step, and jump away to his lesson. Under cover of a lightsome, sparkling, humorous evolution he betook himself to serious work, that, if it were possible, he might acquire, on one side, additional power to serve the Lord and edify his congregation. Alas! it was an unequal conflict against a defect that lay in his constitution. . . . In connection with the lack of muscular power in those organs on which oratory mainly depends, it is interesting to notice his experience as recorded of himself, that he was always in a glow of happiness at his study on Saturday,—but that this brightness almost uniformly gave way to a measure of despondency during the actual ministrations of the Sabbath. In the one department he was strong; and the strong man, as usual, rejoiced in his strength; in the other department he was comparatively weak, and consequently was grieved with what he accounted partial failure. In mental resources and acquirements he was possessed of great wealth; but in the capacity to utter his thought, with all the variation of tone and key which their nature required, yet so as to be thoroughly heard in a great edifice, he was far less gifted. In delicacy of conception, in the happy choice of idioms, in the command of striking and original imagery, and in the glow of evangelical fervour that pervaded all, he had few equals. . . . On the whole, James Hamilton, as a preacher, was to a large extent the reverse of the class whose delivery hides the defects and sets off the good qualities of common-place thought; it was the thought, at once solid and sparkling, that caught and carried the audience away in a rush, in spite of a considerable tendency to jolting in the vocal vehicle that bore it."

Dr. Hamilton's mouth, in the portrait that forms the frontispiece to this volume, tells you that it was not framed for catching the ear of the multitude; and the bust stoops through chest-weakness. The small voice, however, when it was first heard in London, drew many to Regent-square, and for more than a quarter of a century it found its way to the conscience and to the heart. The life of Dr. Hamilton is another instance of actions, not only speaking louder, but longer than words. The portrait is a steel engraving from a photograph, and Dr. Hamilton is represented as sitting, and the photographer's upholstery is reproduced with painful prominence. We happen to have also before us a wood-engraving, which has happily preserved the life and feeling of the face. It is, we believe, a work and labour of love.

* Life of James Hamilton, D.D., F.L.S. By WILLIAM ARNOT, Edinburgh. (London: Jas. Nisbet and Co.)

ENGLISH HISTORY FOR CHILDREN.*

If we cannot point to a thoroughly good school history of England, it is not because there have not been plenty of attempts to supply the desideratum. We have before us a new one prepared by the editor of "The Annals of England," but though it professes to have some important features peculiar to itself, it does not strike us as being very likely to attract the interest of children, while, if it did, many of the notions it would give them are essentially false and misleading. Where religious and political feeling are not allowed to operate, it is generally accurate and always dull. As to the accuracy there are some exceptions, but as to the dullness, there are none; so that, though many parts of the book may be useful in preparing for examination, it is not calculated to excite that interest which children should be led to feel in the history of their country. But this is not the greatest fault, for the book is intended to give that view of our national story which the High Church party of the more moderate school would desire to instil into the minds of our young people, and the notions thus propounded are given in the most objectionable form, in brief dogmatic statements necessary to a work of this kind, and conveying the notion that the points thus strongly set forth are beyond the possibility of dispute.

To justify these remarks it is necessary to examine the book a little in detail. The endeavour to combine the study of the geography with that of the history of our country is good and is well carried out, the maps which are introduced being a very useful help in this point. The next feature to which the author calls attention is the prominence which he has given to the earlier portion of our annals, but though he has spent a good deal of trouble on centuries which are generally dismissed in very brief and summary style, we question whether he will succeed in giving the young a very vivid or faithful impression of the Saxon period. After the way in which, for example, the story of Godwin and his sons has been told by Mr. Freeman, it is impossible to read the very jejune and uninviting account here given without a strong feeling of disappointment. What was necessary here for a school history was not a mere chronicle abounding in details which might very well have been dispensed with, but rather a general account, whose features would have remained in the memory, and whose graphic sketches might have given a true idea of the illustrious actors in this eventful period of our history. To Harold, in particular, we feel that justice is not done. The tale of the Normans as to his perfidy, which Mr. Freeman has dissected with so much care and shown to be so vague and uncertain, is given in the strongest form, as though it were an established fact that Harold had taken an oath to support William's claim to the Crown as the price of his release, and that all he had to allege in his own defence was that it had been extorted by force or fraud. Of the grasp of mind, the statesmanship, the capacity to rule displayed by the last Saxon King, of the service he rendered to the country, and of the promise held out of national progress under his rule, we hear nothing. He is quietly dismissed as one who "evidently possessed many virtues, and his fall was an irreparable loss to the country." Altogether the account of the great struggle between the Saxon and the Norman is told without spirit, and fails to inspire the reader with an adequate conception of its importance to the country.

But it is when we come to deal with ecclesiastical and political questions that we detect the really mischievous character of the book. No point in our early history is more open to dispute or has given occasion for more angry controversy, and has more of practical importance depending upon it than the celebrated grant of Ethelwulf to the Church. Our author, however, makes very quick work of it. "He also gave one-tenth of all his lands to the Church, probably for the foundation of monasteries, but this grant is often incorrectly spoken of as if it were the origin of tithes in England; these, on the contrary, had been claimed by Augustine and conceded by Ethelbert and his chief, on the conversion of the Saxons, nearly three centuries before." The question which might naturally suggest itself even to the mind of a thoughtful child would be how, if the tithes had been granted three centuries there could be any necessity to renew

the grant; but this is a matter of small moment to those who have no occasion to take note of difficulties, but only state what they wish to have believed without furnishing any proof or even attempting to reconcile their statements with each other. A school history of course affords no place for such discussions, but either these assertions on doubtful questions should be made with the proper reserve, or parents must look to the bias of the author in the selection of histories for their children.

As we advance in the history and come to the times of the Reformation, the leaning becomes more strongly pronounced. Mary Tudor comes in for that kind and charitable word from our author which is refused to those whose offences, however darkly they may be coloured, are far below those which were committed by her sister. To those among the "better classes" who had embraced the doctrines of the Reformers, "a mere nominal conformity was accepted" by Mary. "Certain it is, that they had more freedom for worship, if they only conducted themselves quietly and did not force the authorities to take notice of them, than the Romanists enjoyed under Elizabeth, or the Church in the time of the Commonwealth." Many of the poor suffered, but then the poor showed no discretion, and in illustration of this there is quoted the case of William Flower, who stabbed a priest at the altar, as though he was a type of the victims of the Marian persecution. This is a style of writing history, of which it is impossible to speak too indignantly. The questions it raises would carry us far beyond the limits of an article were we to enter on them fully. Suffice it to say that Mr. Froude has proved at least that the severities of Elizabeth to the Romanists were the result of their own conspiracies against the Queen. They would not live peacefully, and they suffered generally as traitors and would-be assassins rather than as Romanists. To compare their case with that of the poor Protestants under Mary is absurd and unjust. We do not approve of all Elizabeth's policy, but we have no doubt that Romanists might have enjoyed that liberty of conscience under her, which this writer so falsely asserts the Protestants had under Mary, if they would have been loyal subjects. Some apology may be found for the excesses of all parties in the spirit of the times, but we are not, therefore, to confound truth and falsehood, to call the good evil and the evil good.

Of course, the Puritans and Cromwell come in for very hard measure. Laud was unfortunate in that he was compelled to repress their extravagance, which his predecessor Abbott had been disposed weakly to connive at. Prynne, Burton and Bastwick, whose very sufferings might have been supposed to plead for a lenient judgment, are spoken of as mere libellers. The Committees of the Long Parliament are described as tribunals far more harsh and inquisitorial than those of the Star Chamber and High Commission. The old vulgar theory that Cromwell was a hypocrite, of course finds its place here. The Protectorate is described as an Interregnum, and throughout the men who were contending for the liberties of England, are represented in the most unfavourable aspect.

Of the author's accuracy, we may judge from the singular account he gives of the Prayer-books of Edward VI. "When the new Service-book was published, it was found to contain matters that were offensive to the English Reformers, as well as to the Romanists. It was therefore withdrawn, and what is known as the Second Book of King Edward was put forth, which remained in use as long as the young King Edward lived, and is not very materially different from the present Book of Common Prayer. This book was, in turn, objected to by the foreigners, who saw with anger, so much of decent order preserved, but they had not influence enough to get it again altered." This sentence simply shows that the author does not understand what he is writing about. The First Prayer-book of Edward the Sixth's was the most Popish form in which the Anglican Liturgy ever appeared, and the Second the most Protestant. Of the latter, Mr. Orby Shipley speaks as "the debased condition" to which the Liturgy was reduced, and from which it was afterwards raised by slow degrees, to its present position. It is difficult to understand so strange an error on a subject on which the author might have been supposed to be well acquainted.

We have left ourselves no space to speak of Mr. Freeman's "Old English History for Children," but we the less regret it because the book presents little material for mere criticism. It may be questioned indeed whether it is not above the capacities of children, but the old stories of our annals are well told, and must be attractive, even to younger readers, while the more learned portions of the book will be better

appreciated by those rather more advanced. It would be a pity, however, if it was supposed that the book is one by which only children are likely to profit, for it is exactly that sort of introduction to our early history which those who are educated in the views current in our own younger days and who possibly have not the leisure to study Mr. Freeman's elaborate volumes require. Of Mr. Freeman's competence to the work, it would be simply impertinent to speak, but he deserves our hearty acknowledgments for the care he has taken in giving this condensed view of the results of his own patient and learned research.

BRIEF NOTICES.

The Private Life of Galileo. (London: Macmillan and Co.) This anonymous biography supplements Drinkwater's well-written memoir, which was published many years ago. It is compiled from some Italian and French works which have lately appeared, and possesses peculiar interest as it contains the substance of the letters addressed to Galileo by his elder daughter, and some details concerning his trial which have hitherto been wanting. Galileo was never married, and none will read the Sister Maria Celeste's correspondence with her father without feeling that he would have been a happier man if he had accepted the laws of the home. The nun shows us her inmost heart, making her father her patron saint, and winning at last his affection. Stung by the ingratitude of his only son, who was legitimate, misunderstood and maligned, it must have been a singular relief to him to turn to one whose whole life seems to have been a mingled hymn of gratitude and blessing. After her death, which occurred whilst Galileo was under the Papal ban, he speaks of her "exquisite mind, and singular goodness." Our author regards the words reputed to have been uttered by Galileo after his abjuration as having been put into his mouth by his biographers. He says, "It is indeed impossible that he should have uttered such words as would have caused his instant consignment to the deepest dungeon of the Inquisition. Alone and without support, in the midst of that stern assembly, distressed in mind and suffering in body, we may fairly suppose that, prudential motives apart, his wit, far from being sharpened, had been numbed by despair and anguish at his humiliation." His portrait supports this supposition. It has the look of one who has lost self-respect. The mouth is almost hidden by the beard, but enough is visible to show that it could recant. The lips are such that would be opened and closed by fear. The portrait serves as the frontispiece to this interesting book; it is a wood-cut, with some colour, engraved from the picture by Ramsay, at Trinity College, Cambridge. The ample forehead, the large eyes, and the unsatisfactory chin, are indications of the connection between the countenance and the character.

Ancient Classics for English Readers. Homer's Iliad. By the Rev. W. LUCAS COLLINS, M.A. (William Blackwood and Sons: Edinburgh and London. 1869.) Those of our readers who remember Lamb's "Tales from Shakespeare" will have some idea of the character and purpose of this little volume. The story of the Iliad is given in prose, interspersed with explanations of ancient manners and customs, and some of the most striking passages of the Iliad are given in English verse, from the translations of Lord Derby, Mr. Morley, and Pope. This volume is the first of a series, and it is intended to be followed by others which are to introduce the general reader to the great writers of Greece and Rome. The attempt appeals to a circle outside that of classical scholarship, and only aims at a fair acquaintance with the contents of the ancient classics, and the leading features of their style. Mr. Collins has done his best, and perhaps the best that could be done; but he has not given us the Iliad. Homer's story cannot be told in prose. The Homeric pictures of life and manners demand a vehicle of more life-giving power. The Iliad is not to be read for the sake of its events and names—its stories of actions—but for the manner in which those stories are told. Their feeling can only be given in poetry.

The Prophecies of our Lord and his Apostles. A series of Discourses delivered in the Cathedral Church, Berlin, by W. HOFFMANN, D.D., Chaplain in Ordinary to the King. Translated, with the sanction of the author, by MAURICE J. EVANS, B.A. (London: Hodder and Stoughton. 1869.) Dr. Hoffmann is more practical in his expositions of prophecy than the generality of those who undertake to tell us the time and manner of our Lord's coming, and of the end of the world. The vain speculations in which some have indulged have led to the neglect of the prophecies of our Lord and His apostles, and the Church of Christ seems almost to have overlooked the fact that their religion is one not only of faith but of hope. Dr. Hoffmann approaches his subject with the greatest reverence, and enforces with much earnestness the saving efficacy of hope—the hope of the coming of the Lord for the completion of His kingdom. The standpoint and style of the discourses may be gathered from the following quotation:—"We might let this question rest, without deciding whether this coming is visible or invisible; for this is one of the distinctions which, for the spiritual man, have very little importance. We call visible that which we per-

* *The New School History of England, from Early Writers and the National Records.* By the Author of "The Annals of England." (Oxford and London: James Parker and Co.)

Old English History for Children. By E. A. FREEMAN, M.A. With Maps. (London: Macmillan and Co.)

"ceive with the bodily eye; invisible that which we only inwardly feel or recognise to be present. Ordinarily, we ascribe to visible things a more definite and undeniably essential character than to the invisible. . . Now I pass straight to my object. Will you be able to doubt that a prevailing movement in the domain of the spirit may, and often does, at the same time exert essentially the same impression upon one man or two, and upon millions? Will you regard it as inconceivable that an entirely new manifestation of Jesus Christ, the Eternal King and Lord of this world—a manifestation proceeding from such an inner movement of the spirit as has never yet taken place in like manner, may produce, as by a lightning flash, one and the same effect upon the whole of humanity? Will you deny it, when you know the spirit of the age, within the space of a few years, exercises a magic power; that men can scarcely help believing in it, and seeing things in its light; and that on the other hand, often in a time of excitement and suspense, a word, a deed, of a gifted man, qualified for this purpose by God, appears for the salvation of millions, and passes as with a lightning flash through whole nations? If this be true as a matter of experience, we cannot wonder if one day a revelation of our Lord Jesus Christ shall be made, as mighty in its results, and as powerfully affecting His enemies and His friends, as though He had visibly presented Himself before their eyes."

Messiah the Prince; or, the Inspiration of the Prophecies of Daniel. By J. W. BOSANQUET, F.R.A.S. M.R.A.S. Second edition. (London: Longmans. 1869.) In this elaborate treatise we have a consideration of the views of Dr. Pusey, Mr. Desprez, and Dr. Williams concerning the Book of Daniel—rectified system of scripture dates, throwing light on the prophecy of the seventy weeks; an account of the Sabbatical years and jubilees; and a compendium of sacred and secular chronology from the year B.C. 1000 to the death of Christ, A.D. 33. The work is crowded with chronological lore, and is illustrated by several diagrams of eclipses, and *fac similes* of monumental inscriptions. In the first edition, one chief object—with a view to the rectification of Scripture chronology)—was to establish the historical fact that Darius the Median of the Book of Daniel (v. c. 81), was the well-known Persian King Darius, son of Hystaspes; and to show how the history of the last ten years of that king, as given in the books of Daniel, Ezra, Haggai, and Zechariah, corresponds with the record of his reign as related by Herodotus. The reality of this identification being now generally admitted, Mr. Bosanquet, in this edition, shows the extent of the alteration that is required in the received mode of the reckoning of Scripture dates; and how it is proposed to reconcile the books of Ezra, Haggai, and Zechariah with the altered position of the Book of Daniel. Two remarkable and interesting discoveries, corroborative of the accuracy of the author's scheme of dates, have been made since the publication of the first edition. The result of the proposed alterations is to lower the whole range of dates connected with the Hebrew monarchy twenty-five years. A contemporary record of the register of a solar eclipse at Nineveh has been discovered, in virtue of which the reigns of Uzziah and Menahem, in connection with the reign of Tiglath-pileser, must be lowered exactly twenty-five years. And a series of ancient Jewish tombstones have been found at Teclufukale, in the Crimea, some of them as old as the first century A.D., which reckon the date of the burials from the year of the captivity of the ten tribes, and count that year as B.C. 696, twenty-five years lower than the common date. The result of this proposed curtailment of the chronology of the Book of Daniel (and the removal from the text of certain incongruous passages, apparently inserted by a strange hand), is to relieve the prophecies from that intricacy and obscurity which have hitherto defied consistent interpretation.

Examination of Conscience upon Special Subjects. Translated and Abridged from the French of TRONSON. Edited by the Rev. ORBY SHIPLEY, M.A. (Rivingtons. London.) Mr. Shipley having already introduced his readers to Latin, Italian, and Spanish devotional writers, now turns to France. Louis Tronson belonged to the seventeenth century, and, resigning his chaplaincy to the King of France, eventually became the Superior of S. Sulpice. He wrote two works, the one which is here translated, and another, entitled "Forma Cleri," which contained rules taken from the Scriptures, from the decrees of the Councils of the Church, and from the writings of the Fathers, for the direction of the Priesthood. This translation of his "Examens Particuliers" has been considerably abridged in substance, and wholly re-arranged in form, in order to adapt it for English use. The chapters more especially intended for the clergy have been collected into a distinct part by themselves. The Editor has selected his poetical quotations from English sources, and he has provided another closet-book which some will care to read.

The Mother's Prayer-book; or, a Help to Family Worship. Designed chiefly for Use in the Absence of the Father, and for all Heads of Households. By the Author of "Light Beyond." (London: S. W. Partridge.) Turning from the title-page to the preface, we read:—"The great aim of the present work is to help mothers in bringing their own and their children's wants and desires before the Lord." Looking through the

prayers, we are surprised at the multitude of polysyllables and Latinised words. Notwithstanding we are told in the preface, "Simplicity of expression, and a studied avoidance of parade in language, is an indispensable element of devout prayer," we are constantly meeting with such words as these:—"Phases of human experience"—"labyrinths of temptation"—"infinite disparity"—"angelic comprehension"—"important issues"—"unsupplied necessity"—"problem of Thy Providence"—"mysterious and invisible principles of nature"—"recipients"—"representatives"—"exemplifications"—"lineaments"—"habitation"—"lodgment." The title of this book misled us, and we have given these quotations that it may not mislead any of our readers.

The First Heroes of the Cross. By BENJAMIN CLARKE. Illustrated by Messrs. J. and D. Nicholls. (London: Sunday-School Union.) The editor of "Kind Words," who has already told to young people "The Story of the Life of Jesus," as recorded in the Gospels, now tells them the story of the lives of His Apostles, as recorded in the Acts. His chief authority has been "The Life and Epistles of St. Paul," by Conybeare and Howson, and this little book may be regarded as a kind of translation of that well-known work. The illustrations, with the exception of two, are what we usually see. "Peter's Vision" and "Rhoda's Surprise," are, perhaps, above the average.

Dr. Kitto's Illustrated Bible, with a Series of Introductions. By the Rev. T. R. BIRKS, M.A. (London: Sangster & Co.) (Part I.) The speciality of this fresh edition is to be found in the number and the character of the illustrations, and in the boldness of the type. It will contain about one thousand engravings on wood, and there is a novelty and variety in the designs which will ensure its popularity. "The Palaces of Nimroud" are good specimens of architectural drawing, and "The Death of Abel" and "The Deluge," are well rendered. The book will be a marvel of cheapness. The original notes are left in their integrity, only being supplemented where the progress of Biblical science has required additions.

Geology and Mineralogy, as exhibiting the Power, Wisdom, and Goodness of God. (Sixth Bridgwater Treatise.) By the Very Rev. WM. BUCKLAND, D.D., F.R.S., &c. Fourth Edition. Edited by Francis T. BUCKLAND, M.A. In two volumes. (London: Bell and Daldy.) Messrs. Bell and Daldy have done well to issue a new edition of this valuable work in their new series of "Bohn's Scientific Library." The book is a good introduction to geology, as well as an excellent treatise of natural theology. Dr. Buckland wisely judged that to set forth facts of nature was to set the theological argument before his readers; the facts are the arguments, and Dr. Buckland is a clear and painstaking expositor of them. We have to thank the publishers for the second volume, containing the plates. Dr. Buckland spent the thousand pounds, assigned him for his literary labour, in illustrating his book, and Messrs. Bell and Daldy have given us the very admirable drawings we owe to the late Dean's munificence. In one instance—skeleton of Megatherium—a new and more perfect representation has been substituted for that in the original edition; Mr. Frank Buckland has also added a view of restored Saurians, as they are at the Crystal Palace, by Mr. Waterhouse Hawkins. Scarcely anything is wanting to these two volumes; we have clear text and beautiful illustrations. We have noticed that Plate 72 is wrongly numbered, and placed as Plate 12, and where Plate 72 should be, we have the second part of Plate 26. Since the publication of the last edition Sir Charles Lyell has announced a change of opinion on the doctrine of permanence of species; he has also published a treatise on the "Antiquity of Man." Justice is scarcely done him by the references to older writings of his in pages 46 and 89.

Summers and Winters in the Orkneys. By DANIELGORRIE. Second Edition. With Map and numerous Illustrations. (London: Simpkin, Marshall, and Co.) We are glad to see that Mr. Gorrie's book has reached a second edition. Without the detail of a guide-book or the accurate information, scientific or archaeological, of a monograph on the Orkneys, it conducts the reader pleasantly through the Islands, pointing out various objects of interest, and narrating historic incidents associated with the different scenes. We should be glad again to have Mr. Gorrie as a travelling companion. We have been surprised at an occasional inaccuracy or oddity in the use of words. A rose-window, for instance, is not, as Mr. Gorrie appears to think, an oriel.

MAGAZINES.

The Cornhill is remarkable this month chiefly for one of those capital political tales illustrative of the Second Empire which it has recently been giving us. The subject is "Our New Bishops," and it is as well treated and gives us as clear a picture of the particular phase of French life to which it refers as its predecessors. In the second page of the "Shamrockiana" we have what is on the whole a very fair account of Ireland before the Union, and the author promises in the next to describe the means by which that great change was accomplished.

Saint Paul's has provided itself with a new attraction, and one that is sure to be effective, in Mr. Trollope's new tale of "Ralph the Heir," of which we have a large instalment in addition to the ordinary contents of the

magazine. In the more solid articles we have a well-informed and valuable paper on the Ottoman rule in Europe, in which the writer gives an impartial view of the difficulties that beset the Sultan's position, and of the real bearing of the questions that are continually arising with reference to one or other of his tributary and discontented provinces. The criticism on the Rolliad, and the account of the South Sea Scheme and Funding system, are both good. The first part of the editor's new tale, and the "Panjandrum," a story of the commencement of a magazine, is capital. Altogether St. Paul's this month is decidedly the best of its class, and appears to us about as good as a shilling magazine can be made. Our wonder is how it can be produced at the cost.

Blackwood is not very entertaining this month. It contributes another article, though certainly not any additional light, on the worn-out Byron controversy. Mr. Froude's account of Queen Mary is very severely criticised, though by one who professes not to be amongst her partisans. But we discussed last week some of its more important points, and do not need to return to it now. The opening of the Suez Canal is very cleverly and wittily described. The other papers are on "The Farming and Peasantry of the Continent," "Lord Mayo and the Umballa Durbar," and Lord Lytton's Comedy, but none of them are of much mark.

Fraser appears this month avowedly under the management of Mr. Froude, who contributes to the number its most important article, on "England and her Colonies." Mr. Froude, we need not say, always writes powerfully, but he does not always carry with him our convictions. He is too apt to look at one side of the subject, and to overlook facts and arguments which do not coincide with his particular views. It is so in the papers before us, in which he yields himself up to the dominion of that Imperialist notion which seems to have such fascination for a certain class of Liberal statesmen. His arguments in favour of extensive emigration are more weighty and deserve careful attention. The account of Dr. Robert Lee is very interesting, although the spirit in which some parts of it are conceived is not particularly Liberal. The paper on "Irish Elections and the Influence of the Priests" affords matter for grave serious reflection, and treats of a subject which sooner or later must force itself on public attention. Fraser appears to be trying the experiment of doing altogether without the element of fiction, and in this we heartily wish it success, but if it is to be secured there must be more of vivacity than characterises the present number.

Crimes and Casualties.

At Marlborough-street Police-court a chemist has been fined for selling poisons—enough, it was stated, to kill a hundred people—without marking the packets or other required precautions.

A gun accident has befallen the son (aged twelve) of Mr. Loveridge, a Wolverhampton magistrate. His left arm has had to be amputated, but there are hopes of his ultimate recovery.

A lamentable accident has occurred at the Homerton station of the North London Railway. Henry McCable, a writing-master of a middle-class school, got upon the line to pick up his hat which had fallen there, and was run over by a goods train and killed.

On Saturday the winding rope of a pit near Merthyr Tydfil broke, and five men were precipitated to the bottom, a distance of 500 yards. They were instantly killed, their bodies being smashed to pieces. At the same pit two men were killed a month ago in a similar manner.

Two brothers, twelve and ten years of age respectively, the sons of Mr. Chalmers, teacher, at Taypat, Dundee, went out in a pleasure-boat on the river Tay, on Saturday evening. The boat was swamped through carelessness, and both boys were drowned. Another son of Mr. Chalmers was drowned in the Tay when bathing some months ago.

Rioting has taken place at the Thorncleiff Collieries. 500 unionists, with bludgeons, knives, and other weapons, endeavoured to attack the houses of the non-unionists. Non-unionists, armed with revolvers, were prepared for a desperate resistance, but the police prevented a serious collision.

There was a desperate fight on Saturday between Detectives Foster and Brown, of the Preston police, and a returned convict named Thomas Stafford, of Manchester. The clothes of the three men were all torn to shreds. At last Stafford was dragged into the street, and a man who was passing assisted in conveying the desperado to the police-station.

An awful suicide occurred on Friday at one of the pits at Thornhill, near Dewsbury. George Fisher, one of the miners, who had a wife and four children, was seen loitering about the bank in a listless manner. A banksman asked, "What are you going to do?" Immediately he went back a few yards, ran forward, and sprang into the pit, exclaiming, "That's what I'm going to do." His mangled body was picked up at the bottom.

The Swindon Advertiser states that on Sunday morning the Rev. Mr. Matthews was officiating for his son-in-law, the Rev. Mr. Millar, vicar of Ashbury, near Bishopstone, Wilts, when, about the middle of his sermon, he was seen to fall, and on some persons going to him he was found to be dead. The rev. gentleman, who had reached a ripe old age, appeared in his usual good health and spirits before entering the pulpit. The local paper adds that the event has caused a most profound and painful sensa-

tion in the village and neighbourhood, where Mr. Matthews was well-known and much beloved.

An extraordinary confession of murder was made known on Monday at Bow-street. A man named George Dyer, forty-seven years of age, and who describes himself as a clerk in a City office, gave himself up to the police, stating that about twelve years ago, whilst working in a portion of the Australian gold diggings, he quarrelled with one George Wilson and killed him. He returned to England in July, 1866, and married a second wife about two months ago, but neither at night nor by day had he peace of mind, and at last resolved to surrender himself to justice. The prisoner, who declared that he took this step after mature reflection, was remanded.

Miscellaneous.

THE SUZ CANAL.—In a letter to General Sabine, which was read at the Royal Society on Thursday night, Mr. Bateman, C.E., declares the Suez Canal to be "a decided success," though much yet remains to be done with it. A reef at Serapeum limits the canal at present to vessels of 16ft. draught of water. When these rocks are removed the available depth may be increased to 21ft. or 22ft.

PROPOSED WORKMEN'S EXHIBITION.—Under the presidency of Mr. Samuel Morley, M.P., a workmen's international conference took place on Monday at the Society of Arts to discuss the arrangements for the proposed exhibition in the Agricultural Hall in July next. The subjects dealt with included the classification of objects in the exhibition, the system of prizes, the opening of workshops in the building, and the best way of promoting the interests of technical education. The conference was followed by a dinner and a public meeting.

WHAT THE FARMERS HAVE TO EXPECT.—The Earl of Hardwicke, a well-known Conservative nobleman, made a speech at Cambridge on Thursday, in which he referred at some length to the agitation of the tenant farmers for a better system of county expenditure. The gist of his speech is conveyed in a brief extract:—"It might be supposed that the rate-payers might thus be relieved by lower rates, but he wished to say that if the rates were lowered to any extent they would have to pay higher rent for their land, for the amount of the rates was taken into consideration in settling the amount of rent."

A SCHEME FOR RECONSTRUCTING THE ALBERT LIFE ASSURANCE COMPANY.—A scheme was on Saturday submitted to a meeting of policy-holders and approved. No person connected with the management of the former office is to be connected with the resuscitated company, which is to be known as the New Albert. The capital is to be £500,000, to be issued to the shareholders in the old company, when they shall have paid up the full amount of 20% per share. The policies are to be reduced to their present value, and re-issued, together with debentures or certificates of charge upon the future profits of the company for the amount of such reduction.

THE TRAMWAYS IN EAST LONDON.—The North Metropolitan Tramway Company is the only tramway company which has yet proceeded to execute the works authorised by the last Parliament. Their operations are being rapidly executed—ground having been broken at three points on the route—Whitechapel Church, Mile End Gate, and Globebridge. Should the weather continue favourable, the whole line will be completed in about seven or eight weeks. The Company have power by their Act to construct a double line of tramway from Whitechapel Church to Bow-bridge, a length of about two miles and three-quarters; and a single line thence to Stratford Broadway.

SAXON AND CELT.—Let Englishmen ponder these things. If what I have to say in a matter of science weighs with any man who has political power, I ask him to believe that the arguments about the difference between the Anglo-Saxons and the Celts are a mere sham and delusion. And the next time the Irish difficulty rises before him, I ask him, in the first place, to read Mr. Prendergast's book on the Cromwellian Settlement, and then to put before himself these plain questions:—Firstly, are the essentially Celtic people of Devonshire and Cornwall orderly, contented, industrious Englishmen, or are they not? And secondly, is there the smallest probability, that the folk who sang "And shall Trelawney die," would have been what they are if they had been dealt with as the people of Tipperary were by our pious Puritan ancestors? And if he answers the first question in the affirmative, and the second in the negative, as he certainly will, he will have fulfilled Dr. Johnson's condition for dealing with all great questions—"Sir, first clear your mind of cant."—Professor Husley.

MR. PEABODY'S BEQUEST.—A singular decision, which will illustrate to many non-professional minds, not so much, perhaps, the "glorious uncertainty" of the law as its indiscriminating rigidity, was arrived at on Monday, at the Sessions House, Newington. If any foreigner might have been deemed to have been, beyond doubt or dispute, an adopted son of England, George Peabody was surely the man; yet George Peabody, it seems, was throughout his life, and to his dying day, an alien among the people on whom he so munificently bestowed his wealth. Nay, even the land which he purchased for the use of the poor of London was on Monday pronounced by a legal decision to have never been his, but to have lapsed to the Crown by the defect of civil rights in its purchaser. The Queen actually became possessor, for this antiquarian reason, of certain land bought by Sir Curtis Lampeon for Mr. Peabody in South

London, but of course the property will at once be surrendered to the trustees of the Peabody Fund. It may appear strange that the Crown should care to vindicate so obsolete a privilege, but every lapse allowed to pass would invalidate the rights of Royalty, which, even when unexercised, it is considered right for some inscrutable reason to keep unimpaired.—*Echo*.

POLITICAL LECTURES AT STRATFORD.—A course of four lectures on prominent political subjects will commence in the Town Hall, Stratford, on the 17th instant, and be continued on the three Mondays following. The first is by John Noble, Esq., on "Free Trade and Reciprocity," R. B. Wingfield-Baker, Esq., M.P., being in the chair. The second is devoted to Education, and the following gentlemen will speak:—Sir Charles W. Dilke, Bart., M.P., Andrew Johnston, Esq., M.P., W. Fowler, Esq., M.P., and Antonio Brady, Esq. Third on the list is "Our Poor Law System," by Edmund W. Holland, Esq., the Chairman of the West Ham Board of Guardians presiding. Lastly, Sir T. F. Buxton, Bart., speaks on "The Colonies, and our Connection with Them," Mr. Serjeant Tindal Atkinson being in the chair. The admission to the lectures is entirely free and unrestricted, and they are supported by gentlemen in the country as a valuable means of diffusing a spirit of justice and earnestness in political discussions.

PALESTINE EXPLORATION FUND.—The quarterly statement of this fund for October-December, contains little matter of recent date, owing to the unfortunate illness of Captain Warren and the whole of the little party engaged in the excavations. It will be remembered that they left Jerusalem in the autumn, and went to the Lebanon to recruit their health. With the exception of Corporal Ellis, who has been obliged to return home, they have all recovered, and are now actively engaged, under Captain Warren's able superintendence, in completing their work. The time spent in the Lebanon, however, has not been idle; a paper is now published on the visit to Saida; another on the temples of Lebanon is expected shortly; while Captain Warren has found time to put together other rough notes of former journeys. Work was resumed in November. The most important shaft now open is that of the north-east angle. Most of the shafts have unfortunately been closed for want of funds. The expense of wood frames to keep them open, where wood is so costly and decay so rapid, compelled Captain Warren to close them up; and, unless means can shortly be found of keeping open these passages to the history of the past, nothing will soon remain of them but the records already published.

TONIC SOLFA COLLEGE.—There was considerable discussion on the subject of Congregational Psalmody at the recent meeting of this body in London. Mr. Ashcroft, precentor of Stepney Meeting, read a paper on "The Essential Conditions of a People's Song in Church." The chief conditions, he said, were that the people must concern themselves actively in becoming fit for the service of praise, which must be in reality and truth a people's song, not the utterance of a small section of the people, nor the performance of a selected few. The "song," to fulfil its real purpose, must be the expression of Christian emotion, of Christian truth really felt, honestly uttered. The words must say what we do at the time feel and believe. The music of the song should be suitable, should be felt by the worshippers to be congruous. To these essentials might be added the desirability of a systematic teaching of music in our schools, which would deal with the musical deficiencies of the people at their root. The Rev. J. T. Feaston, late of Lozell's Chapel, Birmingham, said he constantly heard of new churches being built, and the promoters thought all they had to do was to get a good organist and a good choir. This was most fallacious, for we must aim at the people being taught to take their part in the service. The minister could do much by interesting himself in the work of psalmody reform. A sermon on praise was a valuable incentive to the people, but incentives were of no use if there was no machinery at hand through which the people might learn to sing. The other proceedings of the college included papers and model lessons in every variety of topics connected with the teaching of vocal music.

EXECUTION OF THE WIGAN MURDERER.—John Gregson, who was convicted at the last Liverpool Assizes of the murder of his wife, was executed at eight o'clock on Monday morning, within the walls of Kirkdale Gaol. A memorial had been presented to the Home Secretary on behalf of the prisoner, but Mr. Bruce declined to interfere with the sentence of the law. Since his condemnation the behaviour of the prisoner had undergone a great change, and he frequently expressed deep contrition for the crime he had committed. He was visited last week by his children, his brother and sister, and other relatives. He also wrote a very affecting letter to his parents, in which he acknowledged the wickedness of which he had been guilty. The arrangements for the execution were completed on Saturday evening, excepting the arrival of Calcraft, who did not reach Liverpool until Sunday. The prisoner on Sunday passed a very restless night, and on being aroused on Monday morning was unable to take any food. He wrote a letter asking all the preachers in Wigan to warn the colliers against drunkenness, and declared that the practice of Sunday drinking had led him to his untimely end. The scaffold was erected in an intermediate space between the exterior of the gaol and the old press-room. Beyond the representatives of the press and the officials of the

prison, only one or two individuals were present. The prisoner walked out of his cell in a very firm manner, but afterwards he became very much affected. Having ascended the scaffold, the executioner proceeded to adjust the rope and perform the other functions of his office. Just before the drop fell the prisoner exclaimed, "Lord Jesus, receive my soul!" He expired almost immediately. Subsequently the body was taken down, and the usual inquest held in accordance with the requirements of the law.

SOCIAL REFORM IN EDINBURGH.—About two years ago some excellent Edinburgh philanthropists took the alarming and somewhat perplexing state of their city into serious consideration, and, after revolving carefully the evils existing and the remedies required, formed an association for carrying into effect certain practical methods of relief. This association, composed of men of all sects and parties, set to work with great vigour, and already it has pervaded the worst parts of the city with its agencies and chalked out for itself a very extensive scheme of usefulness. It purposed to improve "the temporal condition and physical well-being of the poor," by promoting the education of the young; by fostering habits of temperance, economy, and cleanliness; by discouraging idleness and mendicity; by removing or mitigating moral and physical nuisances; by helping to get work for the unemployed; and by preventing, through means of timely assistance or judicious loans of small sums of money, the afflicted and the struggling from falling into a condition of pauperism. These excellent objects this association seeks to compass through means of a system of thorough investigation, carried out by a large staff of unpaid but active and intelligent agents. Though as yet it is but at the threshold of its great enterprise, it has already systematically visited no less than 20,000 families, and investigated 4,000 applications for aid. About 1,500 deserving persons have been relieved, many impostors have been detected, and a large number of children have been got to attend school. Proceeding in this vigorous fashion, and carrying its agencies through all the lowest portions of the city, it promises to cut up many of the strongest roots of pauperism, and to raise immensely the general condition of the working classes.—*Weekly Review*.

THE PRESERVATION OF MEAT.—Professor Gamgee has returned from America, where he has been making practical researches with a view to determine the best mode of preserving the flesh of animals for food. He is ready, it is said, with a method of preservation that he is prepared to expose to all reasonable tests, and by which he expects at once to remove butcher's meat from the number of perishable commodities. The system has already been tried in England. By the help of Miss Bonser, of Newgate Market, a certain number of preserved carcases were offered to butchers for sale at a somewhat enhanced price, the result being that a continuous supply has been thrown into the market and sold with readiness. There is little in colour and appearance, and nothing as regards flavour and texture, to distinguish the preserved meat from that slaughtered in the usual way. The chief or only difference is that the former will keep good from periods varying from three to twelve months, according to the length of time it has been exposed to the gases employed. The chief agent is sulphurous acid. In addition to the value of the discovery in the way of preserving meat, much of the cruelty attending the present system of killing will be done away with. In the first place the animals are killed by being made to breathe carbonic oxide—that is, by a process analogous to the administration of chloroform, whereby insensibility is quickly produced. The animal is then bled, the carcass dressed in the ordinary way, and when cold placed in an air-tight chamber into which an atmosphere of mixed carbonic oxide and nitrogen is driven by a blower. Acid thrown off from charcoal is subsequently imparted to the meat, which is then left in the chamber undisturbed for, in the case of sheep, seven or eight days, for pigs ten days are allowed, and for bullocks eighteen or twenty. The expense of the plant is inconsiderable, and in England the cost of preserving amounts to two to three pence for a sheep, and to about a shilling for a bullock.

THE IRISH SYSTEM OF NATIONAL EDUCATION.—The *Freeman's Journal*, seeing a "great struggle" commencing in England on the education question, describes the bill of the National League as "antagonistic to the cherished principles of Catholics," and turns to the Irish education problem as sure to mingle with the English one. The Irish system (it observes) is a favourite with Protestant Dissenters; the more so, because, according to the Rev. Mr. Arthur, who seems to know Ireland as well as most Englishmen, "the Irish people have accepted the mixed system of education in spite of their priests." Why, does he not know that in three provinces of Ireland the Catholic clergy have founded national education? Why is the national system supported so energetically by the priests? For the simple reason that it is practically denominational. In thousands of schools there is not a single Protestant, and the instruction is as Catholic as under the denominational system in England. Catholic symbols and Catholic books are absent—in everything else the Irish is not a mixed but denominational system. English Catholics for thirty years have enjoyed an education which did not make them less good citizens because it was imparted by Catholic teachers, directed by Catholic clergy, and supervised by Catholic inspectors. Why should a system which has given the majority of the English people such satisfaction be now set aside for another which has failed wherever it has been tried? Catholics must be vigilant. They are threatened

with the abrogation of the highest privilege of citizenship—the right to educate their children in their own way. They may have their own schools, but they are not to share in the education rate unless they conform to rules subversive of the rights of conscience, and which would leave their children at the mercy of the system which now prevails in Ulster. There the conscience clause is no protection. The certificate system is constantly evaded, either from the ignorance of parents or the contrivances of the teachers. The Government are said to be divided on the bill. Mr. Gladstone and the Earls of Clarendon and Granville are opposed to it, while the majority of the Cabinet are in its favour.

BRITISH COMMERCE AND BELLIGERENT RIGHTS.—The Peace Society has rendered a valuable service to the interests of British commerce by re-publishing and distributing two important letters by Mr. W. S. Lindsay, late M.P. for Sunderland, on the subject of Belligerent Rights. Mr. Lindsay feels much alarm at the present dangerous position of Great Britain in connection with the modified principles of Belligerent Law agreed to (for Europe only) at the Paris Congress of 1856, and the subsequent refusal of the United States to bind herself to the chief of those principles. He says, "We have been placed in a position which will be most disastrous to our maritime commerce should we ourselves be again unfortunately engaged in war. In the event of war, even with a nation which could not send more than half a dozen cruisers, of all sorts, to sea, it must be evident to any person who has given the slightest attention to the course and operation of commerce, that all our vast sea-borne trade would at once pass from our own shipping to the vessels of neutral nations. In illustration, I need only instance the case of the Alabama in the recent American civil war, to show that even one similar cruiserlet loose to prey upon our commerce would increase the premium of insurance on goods in British ships to an extent that would be sufficient to annihilate for the time our merchant navy. A rise of only one-half per cent. extra premium over and above the premium charged upon the vessels of neutrals would turn the scales against us. At a rough estimate we have never less than 120,000,000£. of property, of one sort and another afloat at sea at any one time, perhaps more than that of all other nations put together." It is of urgent importance that all classes of the community, but especially Chambers of Commerce, merchants, and shipowners, should perseveringly exert their influence upon the executive to procure early diplomatic negotiations with other nations (and especially the United States), with a view to secure the following objects:—1. To make all private property free from capture on the high seas, with such exceptions as may be found necessary. 2. To abolish the right of blockading during war those ports of the belligerents which are purely commercial. 3. To relinquish the right to search on the high seas the merchant vessels of neutral powers.

THE NEW BANKRUPTCY ACT.—The *Daily News* remarks that the new bankruptcy legislation reinstates the old doctrine, sadly discredited of late years, that debts must be paid. One effect of this increased strictness will doubtless be to make men more careful about going into business in such a way to leave its risks entirely to their creditors. The general public will have no cause for regret if the new law should operate to prune the false shoots of the tree of commerce. The cutting, gambling system pursued by a certain class of ephemeral retail traders does no good to any one in the end. If the more speculative system receives a check, and a few clever, dashing young men have their entrance into business delayed for a year or two, they may perhaps find themselves none the worse in the end. Another effect which may be hoped for from the new law will be the earlier suspension of the trader who finds that things are going wrong. An indirect, but not unimportant, consequence of this state of things will be the abatement, though, perhaps, not the entire suppression of an illegitimate class of trade which the law cannot at present reach. There are certain houses, well known to the commercial world, where the small trader in difficulties can carry any quantity of the property of his creditors, and exchange it for ready money at any moment. Capitalists who would be horrified at the proposal to join in breaking into a warehouse in Fore-street or Old Change, would gladly take at the hands of a fraudulent debtor, at a heavy discount from cost price, goods for which, as they must know, the wholesale houses which have supplied them have not been and cannot be paid. If the law should work as we all expect, the supplies of purchasers of this class will be to a great extent cut off, and they will have to go into the market on the same footing with honest men. The new Act comes into operation at a time of great interest. Unspeakably severe is the penance which the middle classes of England have been doing for the last four years for the brief pleasures of a season of financial dissipation. Compensation for these trials will, however, gradually be found in the increase of capital from the savings which have accumulated during a time of much working and little spending. Moreover, according to the best authorities, enterprise is already reviving, and new opportunities of earning profits are opening out. What is wanted is confidence, and it is hoped that this new law of bankruptcy will contribute to inspire and strengthen that feeling; that it will give security and tone to trade, partly by the penalties it proclaims, but in a far greater degree as an emphatic expression of the commercial morality of the country, and the repudiation of those lax principles which, under the sanction of false legislative ideas, had been permitted to grow up.

Gleanings.

A prisoner has committed suicide in Nottingham Prison by throwing himself over a balustrade.

A severe influenza has been very prevalent at the West end of London during the last fortnight.

The *Athenaeum* says that Professor Maurice is writing a work on "Huss, Wycliffe, and Latimer."

The number of wrecks reported during the past week was 55.

A committee for the organisation of relief has been formed in Hampstead.

The planet Venus is now plainly visible to the naked eye in the daytime, provided it's clear enough.

"I came near selling my boots, the other day," said Jones to a friend. "How so?" "Well, I had them half-soled."

A Western reporter has "interviewed" a magnetic wave now on its way from the sun, and says it promises to knock the earth to pieces.

A barn was lately blown down in Oakland, California, and a local paper speaks of the affair as "the only noticeable movement in real estate during the week."

We learn from *Nature* that the trigonometrical survey of England and Wales, on the scale of one inch to a mile, has been completed during the past week. It was commenced in the year 1791.

In a case before the London Bankruptcy Court on Thursday one bankrupt described his profession as that of "bicycle-rider." The debts were small, and there was no opposition.

At a meeting of the Metropolitan Asylums Board on Saturday it was decided that 12,000£. ought to be raised specially to meet the expenses of the new famine fever hospital at Hampstead.

An American father advertises his four daughters in papers with a view to marriage. This is a step in advance of the custom in the old country. "The daughters," says the advertiser, "are between the age of 17 and 22."

In the course of Saturday's proceedings at the St. Pancras Poor-law inquiry, a nurse stated that one of the rooms was called the "rat ward." In the scullery adjoining one of the patients killed fourteen rats in five weeks. This ward is still used for the sick poor.

The question was recently propounded in a Sunday-school—rather an odd question for such a place—how we know that it was intended a man should have but one wife. "Because," promptly answered a little girl, "it says in the Bible no man can serve two masters."

"Dan," said a little four-year-old, "give me a six-pence to buy a monkey." "We've got one monkey in the house now," replied the elder brother. "Who is it, Dan?" asked the little fellow. "You," was the reply. "Then give me sixpence to buy the monkey some nuts." His brother could not resist.

There has been found in the library of the Hartley Institution a copy of the first edition of "Paradise Regained," and "Samson Agonistes," which were licensed in 1670, exactly 200 years ago. The following is a copy of the title-page, viz.:—"Paradise Regained. A Poem. In 4 books, to which is added Samson Agonistes. The author John Milton. London: Printed by F. M., for John Starkey, at the Mitre, in Fleet-street, near Temple Bar, 1671."

The office of the *Israelite* having been twice entered by burglars, Dr. Wise, the editor, makes the following freezing request:—"The thieves, who, last Friday night, broke into our office for the second time, are politely requested to do so no more, as we feel heartily ashamed for any decent thief to see how very poor we are. Tell us beforehand your intention to pay us a visit, and we will place some change somewhere within reach to save the credit of the establishment."—*American Paper*.

THE SOURCE OF CHOLERA.—Dr. Bryden believes he has found the birthplace of cholera, in what is described as "the endemic area of Lower Bengal." Carried thence by the monsoons, and rendered active by heat and moisture, it behaves in a way that may be predicted, and in which water and human beings play but a subordinate part.—*Athenaeum*.

WHO KNOWS BUT SHE'S RIGHT?—A young priest the other day, who was examining a confirmation-class in the south of Ireland, asked the question, "What is the sacrament of matrimony?" A little girl at the head of the class answered, "'Tis a state of torment into which souls enter to prepare them for another and better world." "Boin,'" said the curate, "the answer for purgatory; put her down to the fut of the class." "Leave her alone," said the parish priest, who was standing near, "for anythin' you or I know to the contrary, she may be perfectly right!"

A NICE PLACE TO LIVE IN.—Professor J. D. Steel has communicated a paper to the *Elmira Advertiser*, in which he says the results of observation now being taken show that storms rage upon the sun with an uncontrolled violence of which we can form no conception. Hurricanes sweep over its surface with terrific violence. Vast cyclones wrap its fires into whirlpools, at the bottom of which our earth could lie like a boulder in a volcano. Huge flames dart out to enormous distances, and fly over the sun with a speed greater than that of the earth itself through space. At one time a cone of fire shot out 80,000 miles, and then died away; all in ten minutes' time. Besides such awful convulsions the mimic display of

terrestrial volcano or earthquake sinks into insignificance. There is nothing in these phenomena to alarm us. They have, in all probability, happened constantly for ages past.

AN AMERICAN LADY AND THE POPE.—We learn from a French paper that the Council has attracted to Rome not only prelates, but ladies from all countries. These last are the most persevering when they can approach the Pope. At a public audience in came an American lady. She got an armful of rosaries blessed. "Is that all?" said the chief of Catholicity patiently. "Your photograph, Holy Father, I beg." "Here it is. What more do you want?" "Your name at the foot of the carte." Pius IX. hesitated. He did not like it, but the spirit of sacrifice came to his aid—he resigned himself; he signed the card. "Have you another favour to ask?" "Holy Father, give me the pen with which you wrote your autograph." This time the excellent old man lost all patience. "Here, madam, take the penholder, and—take the inkstand also." The American lady wrapped up all in an old newspaper, opened her travelling bag, put in the spoil, and departed with a low curtsey.

A FENIAN FORECAST FOR 1870.—The *Irishmen* of last week is prophetic, and perhaps a trifle profane. With 1869, we are told, "ends the seven centuries since the landing of the Anglo-Norman, and a new day shall begin for our native land with next year." Heaven is boldly assumed to be on the side of the Fenians, and the downfall of "the proud, the tyrannical, and the evildoer," is predicted with a confidence which derives support not merely from Holy Writ, but from the "lively and reassuring" proofs which are to be seen of the growing embarrassments of the British Empire. There is the Red River affair; there is O'Neill's threat of another invasion of Canada; Australia talks of setting up housekeeping for itself; the Maories are "carrying on the war against the English invaders with a vigour which affords the latter very little hope of life; and in India the want of bread is leading to disaffection." It would be cruel to scrutinise this catalogue of dangerous symptoms too closely—enough that "in its way it is consolatory to those evil-disposed persons who fancy the world could move on very comfortably without the incubus called the British empire."

EXPORT OF MUMMY BONES FROM EGYPT.—The special correspondent of the *Times* writes—"Such odd things are happening here! Mutton fattened on Ancient Egyptians! It's a fact—a horse chestnut is not a chestnut horse, but, by a sort of *sorites* inverted, we may arrive at the idea of a *gigot* which shall consist in great part of the dwellers in Memphis. The other day at Sakbara I saw nine camels pacing down from the mummy pits to the bank of the river laden with nets in which were femora, tibiae, and other bony bits of the human form, some 20wt. in each net on each side of the camel. Among the pits there were people busily engaged in searching out, sifting, and sorting the bones which almost crust the ground. On inquiry I learnt that the cargoes with which the camels were laden would be sent down to Alexandria and thence be shipped to English manure manufacturers. They make excellent manure, I was told, particularly for swedes and other turnips. The trade is brisk, and has been going on for years, and may go on for many more. It is a strange fate—to preserve one's skeleton for thousands of years in order that there may be fine Southdowns and Cheviots in a distant land! But Egypt is always a place of wonders."

A VISIT TO THE CAVE OF ADULLAM.—A correspondent of a contemporary, in closing a lengthy description of a visit to the Cave of Adullam, says:—"Our guides were timid about going far into the depths of Adullam, for fear of losing their way in its maze of grottoes; and so, when we had visited some half dozen of its chambers, we retraced our steps, came back into the light, and bade farewell to the cave, whose name was so strangely familiar to us, whose dark, grim, stern reality contrasted so strongly with the modern associations with which we have learned to connect it. But, before I leave this spot, I must mention one incident of our visit. On the face of the rock in the outer grotto were inscribed the names of the few visitors who had penetrated within. Most of them were in Greek, Russian, or Arabic, but there were a few specimens of English handwriting; amongst these mural inscriptions I deciphered a list purporting to be a record of the names of the Troglodytes in our own Adullam. Echo headed the list in a fine bold Roman hand, though somewhat defaced by having the sprawling signature of Edward Horner written almost over it, and coupled to it by a bracket, as if the signatories had not been anxious to occupy the post of honour. Robert Lowe was cut in small Gothic capitals, very sharp and clear. The engraver of Lord Arthur Clinton's name appeared to have been uncertain about the spelling of Arthur. Mr. Marsh's name, if inscribed at all, was written in such insignificant characters as to be undistinguishable; and at the end of a list of lesser names, I could decipher, forcibly traced on the wall, but blurred out carefully before the inscription was cut much below the surface, the name of W. H. Gregory, M.P. for Galway. It may probably be that, before any antiquarian explorer could arrive to examine the authority of this remarkable document, it had been defaced by the action of the moisture which trickles down from stalactites in the roof."

PRODUCTION OF ARTIFICIAL JEWELS.—At last week's sitting of the Academy of Sciences, a highly interesting paper on this subject was received from

M. M. A. Gaudin, well known to the scientific world for his researches on the molecular theory. The author is not the first in the field in the art of producing artificial stones. Some twenty years ago the late M. Ebelmen manufactured sapphires and emeralds in his laboratory. M. Gaudin's are intermediate in hardness; they have the same brilliancy and a certain fineness. The base he employs is alumina, but mixed with other substances, so that they have not the transparency of Oriental jewels, which can only be obtained by alumina alone. But this earth is extremely subject to devitrification; moreover it only melts at a very high temperature, and instead of passing through a pasty state, like glass, it suddenly becomes fluid like water, begins to boil, throwing off sparks all the while, and then evaporates, disappearing rapidly like camphor. Hence in order to give ductility to this strange material, it is absolutely necessary to add a strong proportion of silica to it, which prevents it from crystallising, but then the hardness of the compound is very much reduced though it still is comparable to hyaline quartz. By employing the oxy-hydrogen blow pipe on a support of charcoal, the inconvenience alluded to may be avoided; but then the operator incurs another, which is that of bubbles that often remain imprisoned in the viscous substance. Giving a colour to these artificial stones is another difficulty: compounds of gold, silver and palladium cannot be used, because under the influence of this great heat, these metals are immediately revived. Copper is the most manageable of all, and will give many tints. Manganese and nickel always yield an orange yellow; chromium gives blue and green. The stones produced by M. Gaudin are sapphires, rubies, emeralds, topazes, peridotes, colourless diamonds, and aqua marina.—*Galignani.*

NOTICE.—On and after the 5th January, all announcements intended for this column must be accompanied by a remittance of half-a-crown in postage-stamps.

Births, Marriages, and Deaths.

BIRTH.

POUND.—January 6, at 18. Theobald's-square, Rochester, the wife of Mr. George Pound, of a daughter.

MARRIAGES.

HALL—SIBREE.—December 30, at Salem Chapel, Hull, by the father of the bride, assisted by the Rev. R. A. Redford, M.A., LL.B., the Rev. W. G. Hall, of Penzance, to Mary, third daughter of the Rev. James Sibree, of Hull.

STAKER—FAIRLEY.—December 31, at 7, Stanley-place, Eglington-street, Glasgow, by the Rev. Walter Morrison, B.A., Mr. John Stark, to Jessie, youngest daughter of Mr. William Fairley.

WEDMORE—CLAPHAM.—To-day, at the Congregational Church, St. Leonard's-on-the-Sea, by the Rev. Andrew Reed, B.A., Thos. Frederic Wedmore, of Hampstead, eldest son of Thos. Wedmore, Esq., of Druids' Stoke, near Bristol, to Martha, youngest daughter of John Peels Clapham, Esq., J.P., of Burley Lodge, St. Leonards.

DEATH.

SMITH.—January 3, at his residence, Lower Clapton, Eusebius Smith, Esq., in his seventy-first year.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 82 for the week ending Wednesday, Jan. 5.

ISSUE DEPARTMENT.

Notes issued £33,209,180	Government Debt £11,015,100
Other Securities .. 3,934,900	
Gold Coin & Bullion 18,209,180	
<hr/>	
£33,209,180	£33,209,180

BANKING DEPARTMENT.

Proprietors' Capital £14,553,000	Government Securities (inc. dead
Rest 8,286,257	weight annuity) £16,311,399
Public Deposits.... 10,241,793	
Other Deposits 18,237,743	Other Securities .. 20,253,249
Seven Day and other	Notes 9,369,925
Bills 502,322	Gold & Silver Coin 886,541
<hr/>	
£46,821,114	

Jan. 6, 1870.

GEO. FORBES, Chief Cashier.

HOLLOWAY'S OINTMENT AND PILLS.—Jaundice, Disordered Liver.—A good free flow of bile is absolutely necessary for digestion. When the secretion is interrupted or depraved disease immediately sets in, and sallowness of jaundice marks the cause to be in the liver. This important organ, so liable to disorder, can always be regulated by Holloway's Ointment and Pills. The former rubbed on the right side over the region of the liver, upon which it exercises the most salutary influence without harassing the stomach or the bowels, a matter frequently of vital importance, confers on this remedy an advantage over any other form of medicine in the pharmacopœia. When assisted by the Pills, every disease is speedily subjugated and effectually banished.

Markets.

METROPOLITAN CATTLE MARKET, Monday, Jan. 1. —The total imports of foreign stock into London last week amounted to 6,648 head. In the corresponding week in 1869 we received 8,864; in 1868, 6,312; in 1867, 7,309; and in 1866, 6,72 head. The market was only moderately supplied with both beasts and sheep to-day, and the state of the weather was against the trade. Foreign stock came to hand in fair condition, and some very excellent French and Dutch beasts were exhibited. The demand, however, was inanimate, and the quotations had a downward tendency. The Norfolk season has commenced well this year, and a large number of very fine animals came to hand from that quarter. The mildness of the past season and the abundance of feed have enabled graziers to prepare their stock for market at a minimum of expense, and the general character of the beasts now coming to hand is good. Prices were lower on the average to-day, the top price not exceeding 5s. 6d. per Siba, and even at that figure sales pro-

gressed slowly. From Norfolk, Essex, and Cambridgeshire we received about 1,400 Siba, &c.; from other parts of England, including Lincolnshire, 750 of various breeds; from Scotland, 257 Siba and crosses; and from Ireland about 300 oxen, cows, &c. There was a fair number of sheep in the pens, the inquiry for which ruled moderately active, and all choice animals commanded the full rates of Monday last. Best Southdowns and half-breeds changed hands at 5s. 10d. per Siba. Prime small calves were scarce and dear, and pigs were without change in value.

Per Siba. to sink the Offal.

s. d.	s. d.	s. d.	s. d.
Second quality . 4 0	4 6	Prime Southdown 5	8 to 5 10
Second quality . 4 0	4 6	Lambs ..	0 0 0 0
Prime large oxen. 4 8	5 4	Lge. coarse calves 4	2 5 0
Prime Siba, &c. 5 4	5 6	Prime small .. 5 4	6 0
Coarse inf. sheep 3 6	4 0	Large hogs .. 4 6	5 6
Second quality 4 2	5 4	Neatm. porkers. 5 6	6 4
Pr. coarse woolled 5 2	5 6	Quarter-old store pigs, 20s. to 28s. each.	

CORN EXCHANGE, LONDON, Monday, Jan. 10.

Our market was very scantily supplied with English wheat, which enabled factors to obtain the prices of last week; but foreign, with a liberal supply, met a slow sale at 1s. per qr. decline. In flour little business was transacted, and prices without alteration. Barley sold at last week's prices. Beans and white peas are each 1s. lower. With a small arrival of oats we have an inactive trade, at last week's prices. The arrivals of cargoes are increasing; buyers wait further arrivals. Wheat must be quoted 1s. lower, and maize without change in value.

CURRENT PRICES.

WHEAT—	Per Qrt.	PEAS—	Per Qrt.
Essex and Kent,	s. s.	s. s.	s. s.
red, old ..	46 to 49	Grey ..	33 to 34
Ditto new ..	38 45	Maple ..	40 41
White, old ..	47 52	White ..	34 38
" new ..	40 49	Boilers ..	34 38
Foreign red ..	40 43	Foreign, boilers ..	37 38
" white ..	43 44	RYE ..	81 82
 BARLEY—		OATS—	
English malting ..	28 32	English feed..	18 21
Chevalier ..	35 42	" potato ..	23 25
Distilling ..	32 35	Scotch feed ..	—
Foreign ..	30 32	" potato ..	—
 MALT—		Irish black ..	16 18
Pale ..	—	" white ..	16 18
Chevalier ..	—	Foreign feed ..	16 19
Brown ..	48 55	 FLOUR—	
TICKS ..	34 36	Town made ..	37 43
Harrow ..	33 40	Country Marks ..	33 35
Small ..	—	Norfolk & Suffolk 28	39
Egyptian ..	34 36		

BREAD.—LONDON, Saturday, Jan. 8.—The prices of wheaten bread in the metropolis are from 7d. to 7½d. household ditto, 5½d. to 6d.

METROPOLITAN MEAT MARKET, Monday, Jan. 10.

Poor show of meat at to-day's market. The demand was inactive, and the market has had a downward tendency. The imports into London last week consisted of about 350 packages from Hamburg, 184 packages from Harlingen, and 26 packages from Rotterdam.

Per Siba. by the carcass.

s. d.	s. d.	s. d.	s. d.
Inferior beef ..	3 0 to 3 4	Inf. mutton ..	3 8 4 0
Middling ditto ..	3 6 3 10	Middling ditto ..	4 2 4 6
Prime large do. ..	4 0 4 8	Prime ditto ..	4 8 5 0
Do. small do. ..	4 8 5 0	Veal ..	5 0 5 4
Large pork ..	4 0 4 4	Small pork ..	4 8 5 8

COVENT GARDEN, Saturday, January 8.—We cannot speak of any revival in business here, and reports from other markets in the provinces are very similar. The prevailing south-west winds, charged with so much moisture, seriously affect the keeping properties of fruit, and make people still more cautious. The potatoe trade is very heavy, and prices are from 5s. to 10s. lower. Flowers chiefly consist of orchids, polyanthons, mignonette, fuchsias, primulas, poinsettias, heaths, tulips, and hyacinths. Small plants of acuba japonica in pots, and well laden with fruit, sell (retail) at 5s. each.

PROVISIONS.—Monday, January 10.—The arrivals last week from Ireland were 258 firkins butter, and 4,031 bales bacon, and from foreign ports 19,575 packages butter, and 593 bales bacon. The transactions in the Irish butter market are of a very limited character; the finest foreign in good demand at full prices; best Dutch 12s. to 13s. The bacon market ruled firm, and at the close of the week an advance of 1s. to 2s. per cwt. was obtained.

BOROUGH HOP MARKET, Monday, January 10.—Our market still shows the usual dullness prevalent at this period of the year, although there has been a fair inquiry for new home-growths during the past week, resulting in a little business. Foreign samples attract but scant attention, new Americans in particular, of low and ordinary grades, being offered at lower rates when pressed to sale. Imports this week, 2,391 bales against 1,983 the previous week. Continental markets are all stated to be inactive; but prices remain passive, owing to the small stock now on offer. New York advises to the 28th ultimo report a quiet market, which continues very firm. Mid and East Kent, 7s. 0s. 9d. to 12s. 12d.; Wealds, 6s. 0s. to 7s. 15s.; Sussex, 5s. 12s. to 6s. 10s. to 7s.; Bavarians, 7s. 0s. to 9s. 0s. to 11s. 5s.; French, 5s. 0s. to 6s. 6s. to 7s. 10s.; Americans, 5s. 5s. to 6s. 0s. to 6s. 10s.; Yearlings, 2s. 0s. to 3s. 5s. to 5s. 0s. The import of foreign hops into London last week consisted of 104 bales from Antwerp, 50 from Bremen, 123 from Calais, 50 from Dunkirk, 55 from Hamburg, 25 from Ostend, 115 from Rotterdam, and 1,051 bales from New York.

POTATOES.—BOROUGH AND SPITALFIELDS.—Monday, Jan. 10.—These markets are fairly supplied with potatoes. The business doing has been very moderate, at our quotations. The imports into London last week consisted of 600 bags 111 packages 575 sacks 114 tons from Antwerp, 3 bags from Amsterdam, 2 sacks from Hamburg, and 4 baskets 5 bags from Rotterdam. English Shaws, 80s. to 90s. per ton; English Regent, 75s. to 90s. per ton; English rocks, 60s. to 70s. per ton; Scotch Regents, 75s. to 100s. per ton; French, 60s. to 65s. per ton.

SEED.—Monday, Jan. 10.—There is little English cloverseed offering, and prices are high for all fine qualities. Foreign qualities crop up in value. White samples were quite as dear. English Trefoils remain firm, and are held high. Foreign parsnips were fully as dear. Canaryseed supports full values. Foreign tares remain dull, and offered at very moderate prices.

WOOL.—Monday, Jan. 10.—There has been a steady inquiry for English wool, all qualities having been in increased demand. Prices of fine lustres have been well supported. The activity in the yarn trade is temporarily suspended, but the prospects of the wool trade are considered encouraging. Colonial wool has changed hands to a fair extent, on former terms.

OIL.—Monday, Jan. 10.—For linseed oil the market has improved in value. Rape has continued firm. In other oils the business has been steady in value; but the demand has been active.

TALLOW.—Monday, Jan. 10.—The market is steady. Y.C. on the spot, 4s. 3d. per cwt. Town tallow, 4s. 9d. net cash.

COAL.—Monday, Jan. 10.—Market very heavy, at last day's sale. Hetton, 19s.; Hetton Lyons, 17s.; Haswell, 19s.; Hartlepool (South), 18s.; Tunstall, 16s. 9d.; Holywell Main, 18s. 9d.; Hartleys, 15s. 9d. Ships fresharrived, 35; ships at sea, 30.

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